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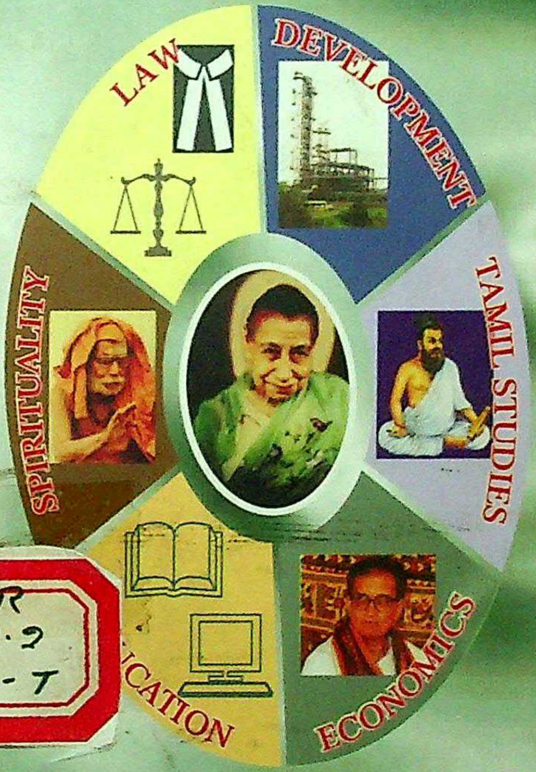

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लेखक ____

शीर्षक Ganesan, Raja

The spectrum : Festschrift

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PREFACE

As the Editor of the 'Festchrift' (Collection of Essays) for Dr. K. Venkatasubramanian on his 70th Birthday, it is my privilege to write this preface.

Dr. K. Venkatasubramanian is an unusual person in the sense that when friends wanted to celebrate his 70th birthday, he flatly refused saying that he has not done much for any celebration. We understood his modesty but pressurised him to consent for the publication of a Festschrift (Collection of Essays on the fields of his interest) to be presented to him in his honour.

When I wrote as the Editor to the VVIPs for articles, I was amazed at their willing response. This was an evidence of the great esteem in which they held him.

Dr. KVS imposed a stringent condition that no article should refer to him or to his work. In short his name should not be mentioned at all in any article.

Almost everyone accepted this stipulation with some reservations except Hon. Justice Sri T.S. Arunachalam who said a few good words about his close friend Dr. KVS and added that as a Chief Justice he is not bound by the injunction of Dr. KVS. Thus the whole exercise was a most rewarding one.

This volume is a very valuable 'VADEMECUM' and will be most useful for any researcher as a reference book.

It was a pleasure to act under the direction of Hon. Justice Sri S. Natarajan, former learned Judge of the Supreme Court who chaired the Festschrift Committee.

I am indebted to the Committee as a whole and especially to Prof. K.S. Nagarajan, Convenor for his invaluable guidance.

This volume is an indication of the popularity of Dr. KVS, born out of his extraordinary qualities of head and heart and the signal service rendered by him to the Nation in diverse fields.

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Dr. D. Raja Ganesan
Professor & Head of the Dept.
of Education, University of Madras

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On behalf of the 'Festschrift' (SPECTRUM) Committee, I wish to express my deep sense of gratitude to Jagadgurus Sri Jayendra Saraswati Swamigal and Sri Vijayendra Saraswati Swamigal of Kanchi Kamakoti Mutt for their benediction. We are indebted to Hon. Sri. R. Venkataraman for his gracious and affectionate greetings to Dr. KVS on his 70th Birthday.

I place on record our indebtedness to Justice S. Natarajan, Chairman of the "Spectrum" Committee, who has been our guiding star while shaping this monumental work.

We are deeply grateful to the eminent jurists, scholars, statesmen, administrators and intellectuals of the highest order who have very willingly contributed to this rare publication which is their affectionate gift to Dr. KVS on this happy occasion.

Our special thanks go also to the Editor Dr. D. Raja Ganesan, Publisher Sri Gaurav Bhargava of Variant Communications, Sri K. Dayal Bhargava, Secretary of the 'Spectrum' Committee and specially to C.G. Graphics for their kind co-operation in bringing out this book in an excellent manner.

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Prof. K.S. Nagarajan
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R. VENKATARAMAN

Former President of India

GREETINGS

On the happy occasion of the 70th birthday of my esteemed friend, **Dr. K. Venkatasubramanian**, my greetings and good wishes for a long, healthy and happy future. He has had a very distinguished academic career followed by invaluable service to the cause of Education. As the first Vice-Chancellor of the Pondicherry Central University, he laid the foundation for a strong institution. Even now, Dr. K. Venkatasubramanian is making a very useful contribution in all areas of human concern. I wish him continued success.

New Delhi
March 4, 1999

(R. Venkataraman)

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Hymn of Peace

Sri Kanchi Paramacharya

मैत्रीं बजत अखिल-हृत्जेत्रीं
आत्मवदेव परानपि पश्यत
युद्धं त्यजतच स्पर्धां त्यजत
त्यजत परेसु अक्रम-माक्रमणं
जननी पृथिवी कामदुघास्ते
जनको देवः सकल-दयालुः
दाम्यत दत्त दयध्वं जनताः
श्रेयो भूयात् सकलजनानाम्।

'Cultivate friendship the winner of all hearts.
Look on others also as thy own self.
Renounce War; give up competition.
Renounce unfair aggression towards others.
Mother Earth is the giver of all your needs.
Father-God is compassionate to all.
O, humanity! control the senses,
Be charitable and be compassionate.
Supreme felicity be to all!'

True Wisdom

Thiruvalluvar

அறிவுஅற்றம் காக்கும் கருவி செறுவார்க்கும்
உள்ளழிக்கல் ஆகா அரண்.

True wisdom wards off woes, a circling fortress high;
Its inner strength man's eager foes unshaken will defy.

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Sri Aurobindo's Message

The Fifteenth of August 1947

The much needed cohesion and faith can be brought about in the country by following Sri Aurobindo's teachings. His Independence Day Message needs to be read and reread and its significance explained to millions of our holy land. Bharath needs the conviction and faith of Sri Aurobindo.

- Convenor, Festschrift Committee

August 15th is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But it has a significance not only for us, but for Asia and the whole world; for it signifies the entry into the comity of nations of a new power with untold potentialities which has a great part to play in determining the political, social, cultural and spiritual future of humanity. To me personally it must naturally be gratifying that this date which was notable only for me because it was my own birthday celebrated annually by those who have accepted my gospel of life, should have acquired this vast significance. As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life. Indeed almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams. I can observe on this day either approaching fruition or initiated and on the way to their achievement.

I have been asked for a message on this great occasion, but I am perhaps hardly in a position to give one. All I can do is to make a personal declaration of the aims and ideals conceived in my childhood and youth and now watched in their beginning of fulfilment, because they are relevant to the freedom of India, since they are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always

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held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity. - though these too she must not neglect, - and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilisation; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realisation would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualisation of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

India is free but she has not achieved unity, only a fissured and broken freedom. At one time it almost seemed as if she might relapse into the chaos of separate States which preceded the British conquest. Fortunately there has now developed a strong possibility that this disastrous relapse will be avoided. The wisely drastic policy of the Constituent Assembly makes it possible that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as for ever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition

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of the country must go, - it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concreted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form - the exact form may have a pragmatic but not a fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be.

Asia has arisen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The unification of mankind is under way, though only in an imperfect initiative, organised but struggling against tremendous difficulties. But the momentum is there and, if the experience of history can be taken as a guide, it must inevitably increase until it conquers. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For in any case the unification is a necessity in the course of Nature, an inevitable movement and its achievement can be safely foretold. Its necessity for the nations also is clear, for without it the freedom of the small peoples can never be safe hereafter and even large and powerful nations cannot really be secure. India, if she remains divided, will not herself be sure of her safety. It is therefore to the interest of all that union should take place. Only human inbecility and stupid

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selfishness could prevent it. Against that, it has been said, even the gods strive in vain; but it cannot stand for even against the necessity of Nature and the Divine Will. Nationalism will then have fulfilled itself; an international spirit and outlook must grow up and international forms and institutions; even it may be such developments as dual or multilateral citizenship and a voluntary fusion of cultures may appear in the process of the change and the spirit of nationalism losing its militancy may find these things perfectly compatible with the integrity of its own outlook. A new spirit of oneness will take hold of the human race.

The spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The rest is still a personal hope and an idea and ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must come through a growth of the spirit and the inner consciousness, the initiative can come from India and although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far or how soon this connection will be fulfilled depends upon this new and free India.

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FOREWORD

As the Chairman of the **Festschrift** Committee to honour **Dr. K. Venkatasubramanian** (known to his friends as Dr. KVS) on his 70th Birthday, it is my privilege to write this foreword.

Dr. K. Venkatasubramanian, the first Vice Chancellor of the Central University of Pondicherry is a renowned Educationist, Economist, Writer, Speaker and a dedicated Scholar in Tamil.

When a high level committee was formed for performing the Kumbabishekam of Madurai Meenakshi Amman Temple years ago, **Sir P.T. Rajan** who was the Chairman of the committee, made him a member of the Committee. He was then the District Education Officer at Madurai and was young in years. Sir P.T. Rajan justified his inclusion in the Committee by saying that he was a very versatile and devout person and was a remarkable organiser.

Since then, nearly four decades have rolled by but by the grace of **Goddess Meenakshi,** Dr. KVS continues to be a multi-faceted personality full of original and constructive ideas. He maintains his dynamic and enthusiastic involvement in all assignments he is pressed upon by various agencies to undertake for rendering signal services to society.

It is little wonder therefore that **His Holiness Kanchi Sankarachariar** selected him and entrusted him with the task of organising **The Centenarian Trust**, by way of a significant tribute to the **Centenarian Mahaswami of Kanchi.**

Though Dr. K. Venkatasubramanian, unaffected by the march of years has been associating himself with all activities whether

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they be official, social or religious in nature, the fact remains that he has now reached the age of 70 years. He still continues to be one of the most active and widely sought after Former Vice Chancellors in the city. Almost every other day you will find the newspapers reporting about his panoramic range of activities.

One day he would have spoken on "Tulsidass and Kamban". Next day he may have given an address on "Islamic Tamil Literature". On a third day, you may hear him speak on the All India Radio on "Japanese Hiku Poetry" and on some other evening you may be seeing him in the Door Darshan giving an analytical presentation on the "Effects of Globalisation" or on the "Millenium of Lord Christ".

I have had the pleasure and privilege of close associationship with Dr. KVS for a little over four decades. Rich in experience and mature in thought, he is yet young in spirit and mind and preserving intact his gift of original approach to matters and problems.

As an Educational Officer he had a great part in the introduction of the Mid Day Meal Scheme and Free Uniform Scheme for school children when Thiru **K. Kamaraj** was the Chief Minister of Tamil Nadu. During the time when Dr. **M.G. Ramachandran** was the Chief Minister of the state, Dr. K. Venkatasubramanian was the Head of the Department of Eduction and he actively made arrangements for converting the restricted level Mid Day Meal Scheme into the Nutritious Mid Day Meal Scheme for all school going children, on all the days of the week.

He also brought in the Compartmental System in examinations for the first time in Tamil Nadu, benefitting literally thousands of backward students. This innovative measure was admired by one and all and was emulated by other states also. He ushered in the Plus Two System in school education very successfully and

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was handsomely complimented by Thiru Pratap Chander Chunder, the then Union Minister for Education who asked the other states to emulate Tamil Nadu.

When **Peraringnar Anna**, the then Chief Minister decided to hold the Second World Tamil Conference at Chennai, he chose Dr. K. Venkatasubramanian to be the Special Officer to the CM, to organise this mammoth conference. Chief Minister **Kalainger Dr. M. Karunanidhi** took Dr. KVS as Special Officer to the Tamil Nadu delegation to the World Tamil Conference at Paris.

The unique honour of being appointed as the **Founder Vice Chancellor of the Central University, Pondicherry,** was given to Dr. K. Venkatasubramanian by our former Prime Minister **Shri Rajiv Gandhi**. As the first Vice Chancellor, he secured a name and national and international recognition for this Central University within a very short time and he blazed a new trail by starting triple schools of excellence, of Ecology, International Studies and Eastern and Western Thought named after Shri Aurobindo.

Dr. KVS has travelled widely around the world and on some occasions he had been the leader of the Indian Delegation also.

He was a very keen Scout and was conferred with the **Silver Elephant Award** which is the highest Presidential honour in the country for Scouts.

He has written more than 25 books on Education and Economics in Tamil and in English. His publications have won him the coveted fellowship of the **Authors' Guild,** New Delhi. Some of his books have been accepted as referral books in foreign Universities. He made a specialised study of Compensatory Education at the Columbia University, New York.

As a visiting fellow he taught at York University, UK and London Institute of Education. He is a Member of several

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National Committees and International Associations in Education and Economics.

His writings on a variety of subjects have been appreciated both in India and abroad and it is no wonder that his **70th birthday** is being celebrated not with a felicitation function, but with a **book release function**, fittingly organised by his friends.

Dr. K. Venkatasubramanian has distinguished himself by significant achievements in several fields but continues to be a very simple and humane person, endearing himself to one and all by his simplicity, humility, affability and easy accessibility.

His mentor **Padmashri N.D. Sundara Vadivelu**, Former Vice Chancellor of the Madras University complimented him by saying that he could be included among the **ten fastest executives** in Tamil Nadu.

Dr. K. Venkatasubramanian is undoubtedly a **unique person** of admirable talents and achievements. I wish him all the best in the years to come. I pray to the Almighty to shower upon him and the members of his family His choicest Graces.

Eminent Scholars and men in high offices and noted thinkers have contributed thought provoking articles in their respective fields to this **Festschrift** published as a token of appreciation to Dr. K. Venkatasubramanian on his 70th birthday. Their significant contributions have made this **Festschrift**, a fragrant garland of flowers of many hues. I have great pleasure in presenting this garland of Essays to **Dr. K. Venkatasubramanian**.

S. Natarajan

Chennai
14th February 1999

Justice S. Natarajan

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1

Guru Bhakthi

His Holiness Jagadguru
Sri Jayendra Sarasvathi Swamigal
Sri Sankaracharya of Kanchi Kamakoti Peetam

It is said that Guru (Preceptor) is greater than God; devotion to the Preceptor is more meritorious than that to God. If we ask why, the answer is that God has not been seen by any one. But the Preceptor is present here and now before us. If a Preceptor who is immaculate and pure, full of wisdom and steadiness of vision, completely free from weakness, is available to us, the mental peace in search of which we pray to God is at our reach by devotion to the Preceptor. Hence it is declared

"Gurur - Brahma
Gurur - Vishnu
Gurur - Devo Maheswarah
Gurur - Sakshat Param Brahma
Tasmai Sri Gurave Namah"

The Preceptor is Brahma, Vishnu, is the God Maheswara, is verily Para Brahma itself. Salutation to such a Preceptor.

In this verse it is to be noted that total identity between the Preceptor and Brahman-reality is declared. Incidentally, since in this verse both Siva and Vishnu are clubbed together, if we prostrate before the Preceptor uttering this verse we will get the sense of the identity of Siva and Vishnu.

God performs functions like creating and protecting the world. But the Preceptor does not have these responsibilities. God has an

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'office' while the Preceptor does not have one. It is much easier to get things done by the grace of the Preceptor than from God.

Whatever great and auspicious qualities God possesses, the Preceptor also has, namely, blemishless purity, truth, complete control of the senses, infinite compassion and wisdom. The only difference is that we are able to see the Preceptor with our eyes, while God is invisible. Hence if we begin to develop devotion to the Preceptor, clinging to his holy feet, we will gain with ease all the benefits that we expect from God with effort. That is why our elders said that devotion to the Preceptor is superior in its effects to devotion to God.

However, we should not forget to practise devotion to God, because we are led to the presence and proximity of the Preceptor only by God. If the grace of God is not operating, how could one get near the Preceptor at all?

Acharya Sankara has stated in the beginning of the Viveka-Chudamani that three things are hard to obtain without God's Grace. They are (1) birth as a human being, (2) desire to know the truth and to get liberated and (3) the acceptance of a holy Preceptor.

"Durlabham trayameva etat devanugraha-hetukam
manushyatvam mudmukshutvam-purusha-samsargah"

For all people at all ages, the Preceptor is one only. He is Dakshinamurthy.

"Sa purvesham api guruh
Kaalena-anavacchedaat."

How could true knowledge have been transmitted to one Preceptor except through a Preceptor of that Preceptor and so on? If we thus trace the line of Preceptors backwards, God Himself ultimately will become the First Preceptor to his first disciple. That is why we are told not to forget God.

Sometimes this matter is stated in a different way. If, instead of speaking of God and Preceptor as two different persons, if we treat them as one and the same and assume that God has appeared in

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the form of a Preceptor, we need not practise twofold devotion separately as devotion to God and devotion to the Preceptor. We can consider God himself as the Preceptor and surrender to Him totally. He will save us by His grace through the Preceptor who is the basis of the trinity of God viz. Brahma, Vishnu and Siva.

Sage Vyasa is the most important of all the teachers of Brahma-Vidya.

"Acatur-vadano brahmaa, dvibaahur-aparo-harih;
Aphaalalocanah sambhuh, bhagavaan baadaraayanah."

'Baadaraayana' is another name of Vyasa. He is Brahmaa without four faces. He is Vishnu with only two hands; He is Siva without the eye on the forehead. Such is the greatness of Vyasa-Baadaraayana.

There is no one greater than the Preceptor. We should have full faith in him. It should be genuine faith. If we have faith that God Himself has appeared in the Preceptor's form, then even God is not necessary. This faith and the devotion that we nourish towards Him, will of themselves redeem us.

For the Vaishnavaite, devotion to the Preceptor is necessary and important.

If we commit an offence against God, there is no need for seeking pardon from God Himself. It is enough if the Preceptor pardoned us. God's anger will at once be mollified. On the contrary, if one offends the Preceptor, and seeks pardon from God, nothing would happen. God Himself would tell him that He is helpless in the matter. He will ask us to get the pardon from the Preceptor himself.

The Preceptor can intercede on behalf of the disciple and recommend to God to pardon the sinner. God will never disregard this recommendation. If, on the contrary, the Preceptor is sinned against there could be none to protect the sinner. There is a verse which tells us this:

"Gurur-pitaa, gurur-maataa, gurur-daivam, gurur-gatih,
Sive-rushte gurustraataa, gurur rushte na kascana."

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That is why the scriptures enjoin devotion to the Preceptor. If a Preceptor perfect in all respects is not available, one has to take to some Preceptor as a spiritual guide even though he is of a grade less and practise devotion to him and through him to God.

No benefit accrues to God or Guru by our devotion to them. The great benefit is only ours. What is that?

We have impurities and are fickle-minded. We are not able to fix the mind on one point even for a second. Only when we set our thought on one who is ever pure, is full of wisdom, is constant and firm like dried wood, that state of immutability can be won by us also. We will become the same as He. The object of our thought need not necessarily be God. It may be any object or any person whom we consider to possess of such spiritual qualities as those of a Preceptor. We will become one with Him. Only when the mind stops wandering, the self will shine forth. That is, we will know our true nature - bliss. Devotion to Guru or God is indispensable for the restraint of the mind.

In the Chandogya Upanishad it is declared that only by the grace of the Guru true knowledge is possible. It says *"aacaaryavaan purusho veda"* (only one who has a Preceptor gains true knowledge).

It puts the idea in the form of a short story.

A man belonging to Gandhara (now known as Kandahar) was kidnapped by some dacoits and was abandoned blindfolded in a forest. What will be his predicament? How could he return to his country not knowing where he was?

Similar is the case with us. Maya, the deluding power, has left us blindfolded in this world. In the above story, some wayfarer happens to come on the way in the forest. He removes the blind and instructs him on the way back to Gandhara. The poor man follows the instructions and reaches his place.

Similarly, we are now blinded by ignorance and can, following the instructions of the Preceptor, get our ignorance removed and

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attain release. This is the parable in the Chandogya Upanishad.

Sri Sankara Bhagavatpada, renowned as the world-teacher (Jagadguru), sings the praise of the Guru everywhere. He asks "What if one has all the glories? What is the use of it all if his mind is not bound to the lotus feet of a Preceptor?" He asks "What if?" not once, but repeatedly. In the poem Gurdvashtakam (consisting of eight verses), he asks as a refrain at the end of every line "What if" in all the 32 lines.

And also in his teaching just on the eve of his casting off the mortal coil he commands; "Take to a Preceptor who is a savant and is pure. Then do service at his holy feet every day. Seek the instruction on Brahman, symbolised in the single syllable Om! Listen to the Mahavaakyas of the Upanishads!"

"Sad-vidvan upasrpyatam pratidinam
tatpadukaa sevyatam brahmaika aksaram
arthyatam srutisiri-vaakyam samaakarnyataam."

There is no parallel to the Guru. He may be compared to a philosopher's stone which turns the base metal into gold. But even this comparison is not quite correct because the philosopher's stone turns base metal only into gold. It does not transform that metal into another philosopher's stone. But the Preceptor turns even the dullard into a wise sage like him.

When we look at the pageant of the Preceptors, culminating in our Paramacharya, we wonder whether there could be any one comparable to him. We should contemplate on the Paramacharya not merely as a God walking amidst us but as the Supreme non-dual Brahman who is beyond all differences and determinations.

Narayana, Narayana

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2

Let His Grace Protect us

His Holiness Jagadguru
Sri Sankara Vijayendra Sarasvathi Swamigal
Sri Sankaracharya of Kanchi Kamakoti Peetham

The first darshan took place when Maha Periaval and Pudu Periaval were camping at Satara. One day, in the evening, the Dipanamaskaram (prostrations unto the light) was being performed. An elephant was fanning with a caamaram. As the place where the elephant was standing was a slope its hind feet slipped. It gave a trumpet. Quite alarmed I took to my heels.

On another day, Sri Mahaswamigal was sitting in a corner and Sri Pudu Periaval was delivering a religious discourse. Suddenly he stopped it in the middle and ran. I could not understand why. Only when some one told me after a few minutes that Pudu Periaval did so only at the behest of the Maha Swamigal, I knew the reason. Then I was very surprised.

I used to observe at close quarters the Chandramouleeswara pooja performed by Sri Periyaval. A boy was doing services like breaking the coconuts to be offered to the Lord and filling lamps with ghee. I would watch closely this boy's chores.

Later, on one occasion, I had the darshan of Sri Mahaswamigal in Gulbarga. I wondered at the speed of his gait even at that advanced age. I went by a horsecart to Brahmapur Panpur from Gulbarga. There is a Patalesvara Lingam in a temple there. I was asked to recite the Rigvedamantram for two days at the time of the pooja. I did so. I was also directed to recite the Totakashtakam.

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One day, some people came, to place before Sri Periyaval, proposals regarding the renovation and Kumbabishekam of Sri Jalakanteswara temple at Velur.

During that period, I used to observe keenly the observances and the Dandatarpanam of Sri Periyaval. I thought that He was chanting some Mantras. It was a mystery to me when I saw Him meditating with closed eyes for an hour. The presents to those who chanted the Vedas were invariably in rupee coins. Even that was strange to me.

One day, an aged person approached me to say that Sri Periyaval wanted me. He was staying in a place a furlong away. I went there. A book was handed over to me. It was Taittiriya Mantra-Kosam. Sri Periyaval ordered me to sit down. Then Sri Periyaval was turning some of the pages of the book. After some moments, He asked me to read the last line on a page on the left side of the book. Then he commanded me to read five times the lines there of the mantram beginning with "Sriyejatam" and ending with "Ya evam veda". I did accordingly. Then he asked me to locate the part in the book the portion ending with "Samita mita mitatran." When I gave the correct answer, he asked for the texts of Rigveda and Aitareya Brahmanam. The texts were not brought. Then I told Him, "I remember to have read Vidyaranya Bhasyam. A person in Tandalam had the text in Telugu and I learned from him whenever possible."

Several minutes passed. Then He asked "In the Mantram which type is the correct reading for "Vashatkrtyai Santatyai". I answered that the second reading is the correct one. He then instructed me to study Tatvasastra (Philosophy) and also to learn to read and write Telugu language well.

One day, Sri Periyaval was sitting in a narrow spot by the Patalesvara temple. There were 13 vedic students about to take an examination in the Rig Veda. He sent for me and I went there. He took a book and handed it over to me to write a mantra on the last cover of the book. Not knowing which mantra I should

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write, I stood puzzled. Often Sri Periyaval told me to chant the Diparadanai mantram and to repeat it many times. He was keenly listening to my recitation of the mantram and asked me in this manner to chant and write the mantram. Sri Pudu Periyaval had not told Sri Periyaval anything about me. Only after I was ordained into the Turiyasramam, the significance of this episode was clear to me.

One day, in May 1983 I was taken to the presence of Sri Periyaval. He was camping in a cotton mill in Mahboobnagar. The day on which I was to enter Sanyasa Ashramam was nearing. Some persons who knew the purpose of my being there on that day, took me with all honours to Periyaval. At the moment Sri Periyaval was talking to some persons around Him about Polagam Sundara Sastrigal, as a reputed authority on Dharmasastra and about the dwindling number of such great authorities then. He was then apprised of my being there for His darsanam. I had the compelling need to go to Hyderabad and from there to Tirupati. Hence, thinking that I had obtained the grace of Sri Periyaval by His mere look, I first stood there looking at Him. Sri Acharyal was also steadily looking at me. Then I started.

I learnt later that Sri Periyaval had told a devotee that he would see three Acharya Swamigals together.

Our Paramacharyal was the very embodiment of Truth. His prodigious memory was a matter of great wonder for all. Sternly determined as He was to do good to people, He felt profound joy in helping those who hated him. He is comparable to a dam which contains wild floods within control. He saved social order and harmony. His discernment was astute. He was ever studious. He followed in His conduct what he asked others to do.

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3

A Stable National Alternative to Party Government

R. Venkataraman
Former President of India

Most of the leaders of the struggle for our freedom were from the legal profession since they alone were independent of the Government of the day and could match the foreign Government in knowledge and debate. Among them many had their legal education and training in England and were students of the liberal school of thought like Mill and Laski.

Defending the Cabinet form of Government Sri K.M. Munshi spoke to the Constituent Assembly as follows:

> "Most of us and during the last several generations before us, public men in India have looked up to the British model as the best. For the last thirty or forty years some kind of responsibility has been introduced in the governance of this country... After this experience why should we go back on the tradition that has been built for over 100 years..."

Besides Britain was a supreme power spread over the entire globe and, as the saying went in those days "the Sun never sets in the British Empire." British Parliamentary practices appealed to most people in the world and was looked upon as an unerring model for others to follow. No wonder that on achieving freedom we chose the Parliamentary Democracy of the Westminister type and framed our Constitution with addition of a few chapters on Fundamental Rights and Directive Principles of State Policy.

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During the first decade, when the stalwarts of the freedom movement brewed in selfless dedication, service and sacrifice held the command of the country, India functioned as a mature democracy and elicited the admiration of the entire world including that of the sceptics who doubted the chances of adult franchise working satisfactorily among unlettered people. In International fora like the United Nations and others we were heard with respect and attention. Our felicity of expression in the International language namely, English gave us an added advantage over others. That decade provided stability and growth to the Central and State Governments.

Thereafter several weaknesses and flaws in the functioning of our democracy surfaced throughout the country casting considerable doubt over the stability and strength of the State and Central Governments. In Kerala the Congress ministry was defeated by defection of Congress members themselves. In Congress Legislature Parties, dissident groups developed threatening the ministry every now and then. Governments were engaged more in their survival than in the service of the people. Mushroom parties sprang up every alternate day unable to provide a viable alternative government. Multi Party system was found incompatible with Westminister type of democracy based on Two Party system.

I therefore fired the first salvo against the Cabinet form in 1965 - 30 years ago - by sending a resolution to the A.I.C.C. asking for a committee to examine and report

> "Whether the present Cabinet form of Government at the Centre and the States may be replaced by an executive directly elected by the people for a fixed term of years and if so to recommend consequential changes in the Constitution of India as appropriate."

> In an explanatory memorandum to the resolution, I stated *inter alia* "The primary aim of any Constitution is to ensure stability of administration in a form best suited to the genius of its people. The Parliamentary system of Government has secured it in the United Kingdom and some Commonwealth countries because of certain preconditions that exist in those

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places. Homogeneity of the people and a national outlook are the strong foundations on which Parliamentary democracy stands. Besides there is no multiplicity of parties in those countries, while in ours, instead of political parties getting reduced over the past 15 years of our Republic, they are growing like mushrooms making it difficult for any single party to secure a majority in the Legislature..."

The resolution evoked the support of over 100 members of the A.I.C.C. proving that a large section of the people had even then developed doubts about the suitability of the Cabinet form of Government for our country.

We are today faced with exactly the same situation. No single party is in a position to secure a majority in the Lok Sabha and the turmoil which followed the elections in 1989 threaten to repeat itself in 1996.

Our experience during 1989-91 has proved that formation of minority governments based on support of parties from outside without sharing responsibility for administration is an exercise in self deception. The minority governments had not been able to act freely and had to look round all the time nervous, anxious and uncertain as to how the "supporting parties" will behave. These minority governments had to spend all the time for their survival and make unsatisfactory concessions and compromises. Besides the "supporting parties" freely criticised the Government inside and outside Parliament causing confusion in public mind. Very often the "supporting parties" had brought down the minority governments on inconsequential issues.

In my address to the nation on the Republic Day 1991, I stated that Parliamentary Democracy in India has been going through a process of change. The phenomenon of one party enjoying a comfortable majority at the Centre has been replaced by a different configuration. I further added

> "In a multi party political system we may not be able to avoid coalition governments in the interest of the nation. Yet there is a great deal of mental resistance to this concept, springing from

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the past familiarity with the two party system. It is time serious thought is directed towards the evolving patterns of our polity."

Again during the financial crisis in 1991, I appealed to the political parties to form a national government in order to face the grave challenge. The suggestion evoked a negative and scornful response as each political party was then sanguine of winning a majority and forming its government after the elections.

In this historical background a new system capable of giving a stable government has to be devised. To lethargically continue with a system admittedly leading to kaleidoscopic changes in Governments is a crime against the nation. No progress - economic, educational or cultural can be achieved unless there is internal stability and continuity of policies.

The Presidential system obtaining in the United States where the Executive Head of the country is elected directly to the office for a fixed term, offers stability of administration. The fact that the legislature is elected for a fixed term provides a measure of independence of thought and action to the legislators. The system has worked well in the United States.

There are other variations of the system as the French Constitution which combines Parliamentary fluidity with Presidential irremovability.

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The Presidential system ensures stability of administration and provides continuity of policies during the currency of the term. It does not plunge the country into turmoil because of shifting loyalties of the members of the legislature. Nor does it disrupt the term of the Executive because of the defeat of its proposals in the legislature. It has, however, one weakness. The President who is elected on an election manifesto outlining his policies and programmes may be thwarted by a Congress of a different political hue. He may not be able to carry out the mandate he has received from the people. On the other hand, a Prime Minister being the leader of the majority party will have no such handicap. If he is unable to carry out his policy, he yields place to one who can carry the House with him. Thus the conflict between the executive and the legislature is reduced

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to a minimum as the cabinet subsists only so long as it enjoys the support of the legislature. The Presidential system like the Parliamentary form excludes other parties from the administration and is based on confrontation with the opposition.

Modern Democracy is based on the rule by majority which means that 51% can rule to the exclusion of 49%. It rests on confrontation between the Government and the opposition. It excludes a large section of the nation from participation in the Government. It breeds jealousy in the deprived and arrogance in the rulers. It leads to abuse of Government machinery for strengthening the party in power. In mature democracies, the 49% is reconciled to bide its time till the next general election. In nascent democracies, the destabilisation of the government starts on the very next day after the formation of government. Defections and purchase of political loyalties plague the system. In nascent democracies there are more duels than debates in the legislatures and parliamentary decorum and dignity are confined to text books on Political Science. We have been a witness to all these unpleasant activities in the States and at the Centre.

Ancient Indian tradition has been different. The Panchayats were not run by the majority to the exclusion of the minority. The elders were chosen for their honesty, integrity, fairness and good reputation by Gram Sabhas. In some cases as in Chola period the acceptable names were put into a pot and lots drawn. There was consensus and consent. The Councils of the rulers consisted of Saints, Sages and Scholars but decisions were not taken on the basis of majority of those members. The Indian ethos has been in favour of Panchayat administration and not party administration, Panchayat justice and not adversary proceedings, and for consensus and not confrontation. The Western innovation of political parties and government by the majority party to the exclusion of others is alien to Indian traditions.

We must therefore devise a system in which there would be adequate participation of all sections rather than the rule by the majority party. True democracy is one in which all shades of opinion jointly participate in decision making and in administration. This may appear utopian but it is worth experimenting with ideals rather

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than stay stagnant with unsatisfactory situations.

I therefore propose a system which will replace confrontational politics by cooperative politics and a truly democratic alternative to the present Constitution. My scheme does not envisage total scrapping of the Indian Constitution which in my view is still good but not good enough to ensure stability and acceptability of all sections.

I therefore propose the following stable national executive as an alternative to the cabinet form of government.

There shall be a President to be elected in the same manner as at present or otherwise. Clauses 1, 2 and 3 of Art. 75 namely,

75(1) The Prime Minister shall be appointed by the President and the other Ministers shall be appointed by the President on the advice of the Prime Minister.

(2) The Ministers shall hold office during the pleasure of the President.

(3) The Council of Ministers shall be collectively responsible to the House of the People.

shall be deleted.

The Prime Minister shall be elected as soon as may be after a general election or on the occurrence of a vacancy in that office by death, resignation or otherwise, by the Lok Sabha by means of the single transferable vote. The Prime Minister shall secure the support of more than 50% of the members present and voting.

The Prime Minister need not be a member of either House of Parliament but shall not continue in office unless he gets elected to either House of Parliament within six months of his assuming office. The same provision shall apply to members of the Council of Ministers.

The number of members of the Council of Ministers shall be fixed as 10% of the strength of the Lok Sabha. The number of members of the Council of Ministers from the Rajya Sabha shall be fixed at a percentage ranging between 25 to 33 1/3 of the total strength of the Council of Ministers, as may be decided at the time

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of framing the new scheme.

The Council of Ministers shall be elected by means of the single transferable vote by each House of Parliament as it is now being done in the case of Parliamentary Committees.

The allocation of Portfolios shall vest with the Prime Minister.

The Prime Minister and the Council of Ministers shall hold office for the term of the Parliament and shall continue till the new Council of Ministers is appointed in the manner provided. Decision of the Council of Ministers shall be made by majority of members present and voting. They shall not be removed by a vote of no confidence or on the failure of any of their proposals in Parliament. If a vacancy arises in the Council of Ministers, it shall be filled in the manner in which vacancies in Parliamentary Committees are being filled at present. The decision of the Parliament shall be binding on the Council of Ministers. The Council of Ministers may however return for reconsideration a part or whole of a measure and the decision of Parliament on such reconsideration shall be final and conclusive.

The validity of the Parliament decisions shall not be questioned except before the Judicial authority competent to decide the same. The existing powers of the President under Art.111 of the Constitution to return the Bill etc. may be deleted.

Any member of the Council of Ministers may resign from his office in writing addressed to the Prime Minister.

Parliament

The term of the Lok Sabha shall be five years and it shall stand dissolved at the end of the term. The Lok Sabha shall not be subject to dissolution before the expiry of its term on any account. Subject to the rules of procedure, there shall be in the Houses of Parliament complete freedom of expression and vote and restriction thereon shall be void and of no effect.

Ruling party members of the Provisional Parliament will recall that those members were free to criticise the Government, move amendments and even cut motions. Only they could not vote against

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the Government as such a vote would entail the fall of the Government. Since the defeat of a Government measure under the proposed scheme will not cause the fall of the Government, the freedom to vote will cause no instability. As the Council of Ministers shall be elected by the whole House and not nominated by the ruling party, the Anti-Defection Law becomes irrelevant and shall be repealed. Parliamentary privileges shall be codified and penal action by Parliament against a member or other person in violation of fundamental rights shall be appealable to a designated court.

In the light of the changes envisaged under this scheme, consequential amendments to several Articles in the Constitution will have to be carried out.

Art 356 providing for President's rule in States has no place in this scheme and has to be repealed. If, however, such a provision is thought necessary, the words, "Union Council of Ministers" may be substituted for the word "President" in Art. 356.

Art. 355 should be strengthened to ensure that the Government of the State functions in accordance with the Constitution.

Likewise in Art. 352, the Council of Ministers and not the President shall have the power to issue a Proclamation of Emergency. No proclamation of emergency shall be issued unless two thirds of the members of the Council support the resolution in a meeting specially called for the purpose. Since the members of the Parliament have complete freedom of vote without any apprehension of their losing the seat by dissolution of the House or fall of the Government, the chances of abuse of this power by the Council of Minister will be minimised.

The nation has to be protected against corruption and abuses by the irremovable executive namely, the Council of Ministers. It is therefore necessary to provide for a Constitutional Authority in the Centre to handle such cases. This authority shall have the same immunity as the Judges of the Supreme Court. It may be named Lok Pal and have jurisdiction over the Council of Ministers including the Prime Minister and other elected functionaries of the Government. A similar authority may be established to deal with

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the services.

The States should likewise have a similar Constitutional Authority to deal with cases under this category.

The present election process including delimitation of constituencies shall be maintained.

To discourage frivolous candidates, provision may be made that a candidate who forfeits deposit shall not be eligible to contest any election for 6 years. Electoral reforms to ensure free and fair elections, to reduce money power and to ban appeals based on religion, caste, creed, language or region shall be given highest priority. Political parties shall not be recognized unless they publish their audited accounts of income and expenditure and file them with the election authority.

Chapters on Fundamental Rights and Directive Principles of State Policy shall be maintained and cheaper methods of enforcement of fundamental rights devised.

Archaic practices based on British precedents like addresses to Parliament and State Legislatures by President or Governor may be omitted.

The scheme envisaged differs from the Presidential Government of the United States in the following respects :

1. The President is not the executive head of the Government.
2. The Prime Minister and a Council of Ministers elected by the Parliament shall be Executive authority of the State.
3. The Council of Ministers shall be members of either House of Parliament.

But it is in consonance with the American system in the following respects.

1. The House of the People shall not be dissolved during its stipulated term.
2. The executive authority of the State namely, the Council of Ministers shall not be subject to removal during the currency

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of their term.

Likewise the scheme differs from the British Parliamentary democracy in the following respects:

1. The Council of Ministers is not responsible to the House of the People and shall not be removed during their tenure.
2. The House of the People shall not be liable to dissolution during the currency of its life.

The net result of these proposals are :

1. The stability of administration during the term of Parliament.
2. Cooperation of all parties in the administration of the country and
3. Finally elimination of rancour and bitterness in the governance of the country.

The same provisions may be applied to State Governments with variations, if any, to suit those bodies.

This is a bare outline of the crux of the scheme. It is a national alternative to Party Government. It is a refined version of the National Government I have been advocating from time to time. It will ensure not only a stable Government but a good government. I do not see why a Government should not include stalwarts like Advani, Vajpayee, Inderjit Gupta, Somnath Chatterjee, Chandrashekar or V.P. Singh and why inconsequential persons belonging to only one party should govern the country. We had such a Government with Shyam Prasad Mukherjee, Dr. Ambedkar, K.C. Neogy etc. till the new Constitution came into force. I admit that the scheme envisaged is not foolproof. No Constitution is. If leaders of political parties agree to this scheme in principle, it is not beyond experts to fill up the blanks and produce an acceptable document.

Let us get out of the rut and think freely, boldly and decide wisely.

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4

Srimath Swami Chidbhavananda

C. Subramaniam
Former Governor of Maharashtra

Srimath Swami Chidbhavananda, a spiritual teacher of great eminence and a dynamic religious leader, attained Mahasamadhi on 16th November, 1985 at the age of 88 at Tiruparaithurai in Tamil Nadu. He was initiated into the Ramakrishna Order first as a Brahmachari and later as a Sanyasin in his twenties by Srimath Swami Shivananda, popularly known as Mahapurushji Maharaj, a direct disciple of Sri Ramakrishna Paramahamsa. Swami Chidbhavananda was the founder of the Ramakrishna Ashram at Udhagamandalam (Ottacamund) and was the head of the Ashram from 1936 to 1940. Then he established a separate organization in 1942 at Tiruparaithurai, a sacred temple-town on the banks of the Cauvery, 15 kms West of Tiruchirappalli, in Tamil Nadu. It was here that Swamiji established the Ramakrishna Tapovanam and developed it into a great religious, cultural and educational centre, enveloping the entire Tamil Nadu. In 1955 he founded the Sarada Samiti which has grown into a popular and strong spiritual and educational centre for women.

In a book entitled 'Ramakrishna Lives Vedanta' Swami Chidbhavananda describes the qualities of the great spiritual masters, who were harbingers of peace and benefactors of humanity in the following words: "Many are the masters who have deigned to bless this earth by their sojourn. Consciously or unconsciously, human beings are wending their way towards divinity. They are on a long pilgrimage. And these masters play the role of guides, leading the pilgrims along

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the intricate path. At all times, they infuse new life into the veins of the very pilgrims. The way-weary have merely to switch on to their inspiring message of hope for self-fulfillment. It is, through the life the masters live, that they discharge the sacred function of rejuvenating mankind. They never preach what they have not practised. The earthly careers of these masters have not all been of the same pattern. In different environments and under varying conditions have they lived their exemplary lives. It is the earthbound who make a distinction between one avocation and another. They praise one as congenial and pleasant and denounce another as troublesome and demeaning. The masters, on the other hand, do not uphold one set of avocations as noble and decry another as ignoble. All callings which are indispensable to life, individual and collective, are made sacred by the magic touch of the masters. Now, among the world saviours, one chose to come of royal birth, converted a seeming exile of fourteen years into a covetable opportunity, and became a lasting model of kingship. While royalty is associated with ease and luxury, this prince transformed it into a life of austerity, service and spiritual profundity. Another of the saviours placed himself in a pastoral environment. He utilized that very setting to teach the lesson that life is a jovial play. Yet another was begotten of a humble carpenter. That environment was more than sufficient for him to reveal the intrinsic principles behind the evanescent earthly life. Varieties of backgrounds and situations have in this manner been utilized by the great ones for delivering their message".

Swami Chidbhavananda was the very embodiment of the qualities which he had attributed to the great masters. He was born on 11th March, 1898 in a traditional agriculturist family in a small village called Senguttaipalayam in Coimbatore District of Tamil Nadu. His father was Perianna Gounder and mother Nanjammal belonging to a well-to-do family. Swamiji was the last of the seven children and my own father was the eldest. The boyhood name of Swamiji was Chinnu. The parents wanted to give him a good modern education and got him admitted in what was then a prestigious school at Coimbatore, the Stanes European High School, where most of the

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students belonged to the ruling British Community. The education was completely Western with Western dress and Western style of eating. The medium of instruction was English and there was very little of Tamil or any other Indian language. The atmosphere was such that at one time he was toying with the idea of conversion to Christianity.

When Chinnu was completing his school education, plans were made to send him to England for higher studies and help him to compete for the Indian Civil Service. The passport was obtained for sailing to England when Chinnu changed his mind and told his parents that he would rather take his first degree in India before proceeding to England. He joined the Presidency College at Madras and was lodged in the Victoria Hostel.

It was during this time that Chinnu came to know about Sri Ramakrishna Paramahamsa and learnt that two of his disciples, Swami Brahmananda Maharaj and Swami Sivananda Maharaj were in the Ramakrishna Math, Madras. He visited the Ramakrishna Ashram at Madras and came under the spell of these two great spiritual masters. The life of Chinnu took a completely different turn and he became interested in the Ramakrishna movement. Meanwhile, his mother, to whom he was greatly attached, passed away. When he was in his first year B.A. class he left for Calcutta and from there he wrote to his father that he had renounced this world and joined the Ramakrishna Math and that thereafter he had no earthly ties with the family. It was a great blow to his father and brothers, who were expecting him to bring name and fame to the family. But his destiny was to create history in a completely different field - to bring about the spiritual re-awakening in India, particularly Tamil Nadu.

Three years after joining the Ramakrishna Math, the family received a letter from Brahmachari Triyambaka Chaitanya (that was the name given to Chinnu as a Brahmachari) saying that his guru Swami Shivananda Maharaj was planning to take rest in a hill station and if arrangements could be made for his stay at Coonoor, Mahapurushji Maharaj would be willing to be the guest of the family. This was accepted with great pleasure and satisfaction and Swami

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Shivanandaji Maharaj came down accompanied by Chinnu to Coonoor and stayed there as the valued guest of our family. It was my good fortune to spend about a month in the holy company of the great Mahapurushji Maharaj. This was a great opportunity for me to come into contact with the Ramakrishna Mission and many of the Swamis in that organization.

Swami Shivanandaji Maharaj thereafter visited the Nilgiris for a few years and the Ashram at Ootacamund was established. In the year 1926, in the month of July on the full moon day, Chinnu was ordained to take Sanyasa, initiation being done by his guru. There was a strange coincidence; at the very moment Chinnu was taking Sanyasa, renouncing all his earthly ties with his family once for all, his father Perianna Gounder expired at Pollachi as he was just sitting in a chair talking to some of his friends. Thereafter Chinnu came to be known as Swami Chidbhavananda.

To start with, the Swami had very little knowledge of any of the Indian languages. He started learning Tamil and Sanskrit and by his concentrated efforts, mastered the two languages and became a recognized scholar in both of them. He became a great orator in English and in Tamil, which he used to spread the message of Sri Ramakrishna among the masses and classes. His speeches were marked by lucidity and masterly exposition of the subjects he was dealing with, in chaste language. He was noted for finishing his speeches within the given time correct to a minute.

His discourses on the Gita became famous and popular. His exposition of the Gita was unique in many respects, linking the ancient thoughts with the modern scientific discoveries. He wrote commentaries on the Bhagavad Gita both in Tamil and in English running to about a thousand pages, with original stanzas, split up reading to make it easy for readers, transliteration in Roman/Tamil rendering and commentary with appropriate quotations from the sayings of Sri Ramakrishna elucidating the ideas contained in the Gita.

Swamiji's introduction to his book is a masterly exposition of the entire Hindu philosophy and the role of the Gita in giving

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concrete shape to the all comprehensive Hindu religion as Sanata Dharma. The concluding portion of this introduction is worth quoting as it not only elucidates the essence of the Gita but also Swamiji's philosophy of life.

"Self-perfection is the goal of life. Yoga is the means to it. Karma Yoga, Bhakti Yoga and Jnana Yoga get their due place in the Bhagavad Gita. A bird requires two wings and a tail for its flight. The soul is endowed with Bhakti and Jnana to serve as two wings. Karma Yoga serves as the tail that maintains the balance. There are books which, while giving all attention to the life hereafter, ignore our earthly existence altogether. There are yet other books which aim at pressing all our attention to life in this mundane world. But the Bhagavad Gita is perfectly balanced in its outlook. It exhorts the aspirant to make the best of the mundane world and also to prepare himself to draw inspiration from what is beyond. The Gita further contends that proper attunement with the mundane leads to Yoga or Union with Super mundane; the reverse of it equally holds good; in other words, a spiritual man alone is best equipped to worldly life.

"It is customary with people to divide human activities into two distinctive types - the spiritual and the temporal, the sacred and the secular. But the Bhagavad Gita makes no such artificial distinction. Life pertaining to this world is in no way different from the spiritual. There is continuity and homogeneity in life in all its stages. Man will be in the hereafter none other than what he is here and now. Change of body effects no more change in the personality than does change of clothing. Mode of action it is that makes a person what he is. But action by itself is neither sacred nor secular. The attitude with which it is performed brings about a magical change in it. All actions become sacred in the hands of a spiritual man. On the contrary, a man with material outlook drags down even a sacred act to the vulgar plane. Because of his earthbound outlook, the uninitiated one fouls sacred acts into secular, whereas the message of the Gita is to metamorphose all actions into liberating sacred ones. This distinctive feature makes Gita the book of universal application.

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"Will, emotion and cognition are the three aspects of the phenomenon of the mind. Nought exists in psyche beyond the realm of these three functions. A healthy and wholesome mind has a universal value. Nothing on earth or in heaven can compare with a fully evolved mind. He owns everything who owns a fully developed mind. A harmonious development of the will, emotion and cognition goes to constitute a perfect mind. The slightest inequality among these three functions will, to that extent, result in imperfection in the formation of character. The Bhagavad Gita has laid emphasis on this all-important factor. In order to stress the equal importance of the three phases of the mind, the eighteen chapters in the Gita get themselves equally divided and are devoted to the development of the will, the emotion and the cognition. Because of its masterly exposition of this all-absorbing issue of human life, to the Bhagavad Gita may be assigned the unique status of the Scripture Universal.

"The plan and purpose of the Gita is to evolve out of man a personality that is perfect from all points of view. A strong body and a virile mind form the material of which such a personality is built. Efficiency to the core is the criterion of a powerful personality. It is efficiency that makes character. To do good and to make others do good is possible only to the powerful in body and mind. The next great factor in the formation of personality is love. All living beings are endowed with love, though the degree of it may vary. And this love can be purified as well as intensified. From pure love emanates sweetness in all its excellence. It has the power to bind all beings in affable unity. The third and final factor is the intellect. It may be equated to the broad blazing sun, which reveals everything in its true light. But for the intellect, the higher qualities of things remain unrecognized. It is the intellect again that guides beings to right action. To a person endowed with an efficient hand, with loving heart and with a clear head, nothing more remains to be added. He becomes a complete personality verging on divinity. Perfection marks him for its own. A harmonious development of the hand, the heart and the head is patent in such a personality"

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"The Gita is the perfect guide to those who aspire to build a perfect personality".

"Every student of the Gita is a potential Arjuna. May he receive Light in his own way from the Scripture Universal".

Swamiji exemplified this philosophy of Gita in his own life. He was an ardent spiritual practitioner and observed strict discipline in his life. He used to wake up at 3.00 a.m. every day and followed a well-planned routine till he retired at 9.00 p.m. Punctuality was his forte. He was a great administrator. He managed his institutions which were the envy of modern management experts. He was a builder of many religious and educational institutions. The way in which he gathered the financial resources for his various schemes is a model for others to follow. He maintained an account of the finances in a meticulous manner. He was an expert in agriculture and dairying. He was able to create sizeable surpluses from the agricultural operations in the many farms attached to his institutions, and made them a major source of income to develop many new institutions. He was an expert in the art of cooking. Whatever activity he undertook, he performed with perfection.

For the spiritual aspirants, he organized spiritual retreats called Antaryoga. These spiritual camps lasted for a day, two days or three days. Hundreds of devotees, men and women, gathered in these retreats following a disciplined routine from early morning till bedtime. There would be bhajans, chanting of Lords' names, discourses and discussions. These retreats were organized at various centres periodically and thousands were benefited spiritually. In many of these retreats Swamiji himself used to participate and in others his disciples conducted the programme. He has created an order of Sanyasins in the Tapovanam. There are now twenty seven Sanyasins and fourteen Brahmacharis. A separate organization for women has been created under the Sarada Samiti of Salem and there are now twenty one Sanyasinis and twenty five Brahmacharinis. These dedicated disciples are in charge of the various centres, religious and educational, in various parts of Tamil Nadu.

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Swamiji attached great importance to the right type of education, At various centres many schools have been established and today twenty schools and four colleges for men and women are functioning under the management of the Tapovanam and Sarada Samiti. These institutions strive to create integrated personalities with a balanced development of head, hand and heart. There are about fifteen thousand students in the Tapovanam institutions and an equal number of girls under the Sarada Samiti.

Swamiji has authored more than a hundred books in English and in Tamil which have been published by the Tapovanam. Notable among them are the Bhagavad Gita (in English and in Tamil), Facets of Brahman (which is being serialized in the Bhavan's Journal), Bible in the light of Vedanta, Indian National Education, Ramakrishna Lives Vedanta, Daily Divine Digest, Ramayana and Mahabharata for students. The Bhagavad Gita, (Tamil and English editions) have proved very popular. The English edition has exceeded one lakh fifteen thousand copies and the Tamil edition has reached one lakh fifty thousand copies.

Swamiji was a devout Hindu, but at the same time, in the tradition of Sri Ramakrishna, he had respect for all religions, He accepted and preached the fundamental unity of all religions. In the prayer halls attached to his institutions we would find the portraits of leaders of all religions and various schools of philosophy -Sankara, Ramajuja, Madhwa, Guru Nanak, Jesus, founders of Zoroastrianism, Confucius and the symbol of Islam.

Swamiji always led a very simple and austere life. He occupied a small room which he himself swept and cleaned. He used to wash his own clothes. He would not allow even his disciples to look after his daily needs. His philosophy was that one should not depend on another unless it is absolutely essential. And he set an example for others.

While Swamiji was a great disciplinarian, he extended a parental love to every one he came in contact with. He was verily a realized soul "Sthita Pragna" who provided guidance for men and women to lead a life of fulfillment and joy.

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5

Love is the Means to Know Yourself

Justice Adarsh Sein Anand
Chief Justice of India

One concept which is common to and which all religions accept is the realization of the fact that *God is Everything and Everything is God.* Self-realization is nothing but seeing God - experiencing God, expressing His qualities and living by His laws - to do His work and to Love all His beings on planet earth.

The spiritual path has existed since the beginning of human history and even though we know that it exists, most of us regard it as the prerogative of the rare, special people - mystics or saints. It does not occur to most of us that the inner journey is accessible to all. Our self-centered negative qualities like jealousy, hatred, greed, fear, etc. unless replaced by positive qualities like thankfulness, forgiveness, love and confidence by giving expression to them in our daily life remain an obstacle in our effort to undertake the inner journey. Once the negative qualities are replaced by the positive qualities, it will not only change our outlook and behaviour towards fellow human beings but in the ultimate analysis lead us to acquire lasting happiness and contentment. Change never occurs external to ourselves, yet the moment we start being rather than doing we participate in the creative process, thereby letting change occur within us. Laws of life are the laws of nature. In order to proceed on our inner journey, we must first try and understand as to who we really are?

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Before we look at who we really are, who is it we think we are? Most of us identify ourselves with two outer most bodies: 1. Physical body - man and woman, young and old and 2. Subtle body containing our thoughts and emotions - I am a Hindu, Muslim, Christian, Congress (I), Socialist, Communist, etc. We human beings love to combine the two. Both these identities, however, are temporary and superficial. They are unreal and are constantly changing. These identities are relatable to the roles that we play. There is, however, a part of us that remains the same - untouched and unaffected. We call it "I". This perfect "I" is the same in everyone. It lives inside us within our bodies and our minds but is detached and unaffected by them. It does not change when our mind changes. It does not die when our physical form dies. The one you are looking for is the one who is looking at you. You can worship God only by giving up your whole self to Him and showing that every thought, every action is only a working of that one perfect "I". True happiness and contentment cannot be found monetarily or materially, which at the best provide only transitory sensual pleasures. Contentment is experienced when there are no desires, except for the Ultimate which can be achieved only by giving expression to our spiritual qualities. Unless we lead a righteous life by truly living as a citizen of the spiritual family of man on earth, we cannot achieve true happiness and contentment. One of the greatest obstacles in the spiritual path is nursing hatred against anyone. We must realize that one's own hate does more harm to oneself before it harms anyone else. Hate is more destructive than the weapons of destruction. Almost 2600 years ago, Lord Buddha said, "Hatred does not cease by hatred. Hatred ceases only by love". If this burning fire and fury of hatred is not extinguished from our minds, sooner or later it will ruin us all. Have no doubt about it.

God created man in His own image to do His work on earth. However, we have swayed away from the purpose for which the Lord created us in His own image. God is love and if instead of love we

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nurture hatred, we surely are not doing what the Lord created us for. Man cannot commit so much sin as not to be pardoned by God but what is lacking is the seeking of genuine forgiveness. In the devotional path, the Lord is forgiving us - human beings - all the time but let us ponder and think, do we forgive our fellow human beings who we think have in any way according to our thinking harmed us? We generally forgive them only by lip service while not making any sincere effort to remove the traces of that action which we want to forget and remove from our hearts. Genuine forgiveness has to come from within and not merely by words. How often have we not heard that "Mr. X tried to harm me but I have *forgiven* him and *forgotten* what he did against me". Yet, in the very next thought process he says "for what Mr. X did to me, I really cannot bring myself to love him". Where then is forgiveness? Certainly not from the heart. It is only lip service that we find it convenient to say that we "have forgiven Mr. X" though in actual life we are still nursing resentment against him! For genuine forgiveness we have to remove all traces of resentment from our hearts and replace them with love. It is not a difficult process. Once we realize and understand that the perfect "I" is the same in everyone, love must automatically follow. Harmonizing speech and action is the basis. Thoughts precede speech and, therefore, the thoughts have to be pure. "You sow a *thought* - you reap an *action*; you sow an *action* - you reap a *habit*; You sow a *habit* you reap a *character*; you sow *character* and you reap *destiny*". Thus, we find how our thoughts are ultimately responsible for our destiny and that we make and shape our own destiny. False self-esteem or degrading self-pity, generally speaking, drive us away from accepting this Truth. We must therefore let go. Where love is -God is. Once we allow love in expression from our hearts, our inner journey becomes easy and pleasant. The mind remains calm and unagitated and when we live a pure, good and simple life, our wandering thoughts will remain under control. One of the easiest ways to keep off all distressing thoughts from our minds is to engage the mind positively with objects of devotion and intently concentrate on that without any reservation.

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Strictly speaking, it is not the eye nor the intellect that sees the Self but the Self sees rather itself and does so when we give expression to our positive qualities with which the Lord created us. It has to be our effort alone. None but we ourselves have to find the Self within us to be in tune with the ultimate. Scriptures are aids and not substitutes for self-exploration, self-purification and self-transcendence. They help us to get rid of our ego and once we have got rid of that monster and start giving expression to the positive qualities in our daily life, we have started moving towards our inner journey. "See God in each other" - "God is Love" - Let us practise it in our daily life and we will be surprised how easy it is to see and experience that perfect "I" within us.

Paramacharya, one of the greatest sages of modern times saw "far and beyond" and to uplift humanity he steadily worked for the promotion of amity among different religious faiths and preached the gospel of harmony. He showed us the path of "self-realization" and his life is the beacon light and power house for our moral and spiritual reformation. We, however, have to undertake the "journey" ourselves - effort has to be ours!

"There are no passengers on spaceship earth. Everybody is crew. Let us navigate not merely level. Human deliverance is the ultimate destination".

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6

The Paramacharya of Kanchi

P.C. Alexander
Governor of Maharashtra

What was it that made the Mahaswami so endearing to so many people in so intense a manner? It is difficult to explain this but I will touch on two or three aspects of his life which have appealed to me most.

The most immediate and probably the most indelible impression which anyone gets on meeting him is his utter simplicity and humility as a person.

Another important feature of the Mahaswami's life was that though he was a sanyasi in the full sense of the word, he continued to take deep personal interest in the society in which he lived. As a true sanyasi, he had renounced worldliness, but he had not renounced the world. Instead he chose to share the concerns and worries, the woes and problems of the ordinary people in whose midst he lived and who came to him daily for guidance and help. The two props of worldliness are power and wealth, but he had no need for power and he had no use for wealth. He was interested only in people and was accessible equally to princes and peasants, to the intellectuals and the illiterates, to the presidents, prime ministers and to the ordinary men and women of India, to men of religious learning and even to the irreligious and the agnostics.

Thousands of people continued to meet him till the last days of his life with their problems whether they are grave issues of the state or of the community, whether they were problems of a family or of an individual and they all found in him an unerring guide

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of great understanding and kindness. The problems of our nation, the deterioration in moral standards, the confusion and the chaos caused by misuse of religion for selfish ends, the cult of greed and grab that prevails in modern society, the pettiness, jealousies, conflicts and bitterness which dominate people's lives, all these worried him, but he did not want to escape from these problems. Instead he tried in his own way, through the strength of his intense spiritual and moral influence, to help people to find solutions to their problems.

We should remember that he lived in very unusual times in the 20th century. The eighty five years of the active life of the Paramacharya had seen the rise of communalism and of religious fundamentalism in the country. He saw the birth of independence, but also the turmoils which followed the partition of the country. He lived in the midst of these problems, but demonstrated through his saintly life that in time of crisis people have to draw strength from their spiritual resources.

This brings me to the most important aspect of the Mahaswami's personality namely, the intrinsic strength of spirituality. What is spirituality? Mere spiritual knowledge does not constitute spirituality. One can acquire spiritual knowledge from books, through researches and various other sources, but wide reading and university degrees on religion alone do not make one spiritually strong. Spiritual knowledge may lead to spiritual wisdom in some cases, but even that is not adequate for attaining spiritual strength. Spirituality is developed through "anubhava" or experience of God in one's own life and the Sage of Kanchi was one of the very few to have done so in our generation.

For the Hindu, religion is not a theory of God; for him religion is the experience of the Reality. Experience of God for a true rishi is not an imaginary or illusory feeling, it is a complete experience including physical experience as well. Young Narendra Dutt during the early period of his quest for truth and discovery of God asked Ramakrishna Paramahamsa a simple question at his very first meeting

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with the great sage: "*Sir, have you seen God?*", he asked and prompt came the reply "*Yes of course just as I see you today but with one difference, in a more intense way than I see you*". Ramakrishna Paramahamsa was not saying that he had the feeling of the presence of God. He had no hesitation in telling the young searcher of truth that he had seen God or had the "anubhava" of God in the full sense of the word. The future Swami Vivekananda was struck by the forthrightness of this revelation about the sage's experience of God. Dr. Radhakrishnan has said that "*the religious genius is not a pedant or a pundit, a sophist or a dialectician but a prophet, a sage or a Rishi who embodies in himself a spiritual vision*". The Paramacharya of Kanchi belonged to this rare category of the Rishis of India as he had embodied in himself spiritual vision and spiritual experience.

Sages of great spiritual vision and experience have arisen in different ages in different forms in the long history of Hinduism and that is how Dharma or Righteousness has been kept vibrant for the benefit of humanity. They arise whenever there is need for spiritually re-energising man and for bringing him back to the path of the eternal Truths, but he has not been consistent in his efforts to follow them in his life. The Truths of the Vedas are eternal and therefore do not require any addition or correction. But the ability of man to understand and practise them has been declining in different ages in varying degrees. Truths cannot decline or disappear because they constitute "*Nityatva*". However man has been lapsing into untruth and "*adharma*" often and has to be made aware again of the great Truths through the intervention of sages of great spiritual experience and the precepts and lives of great "*avatars*". A basic tenet of Hinduism is that God continues to reveal his love and wisdom to those who search for it and need it. The Hindu does not believe that God has finalised the revelation of Truth for ever. While be believes that the Truths of the Vedas or the Gita are eternal, he does not believe that there is a fullstop with one scripture, one avatar, or one sage. The Hindu believes that God continues to help erring man to revert to the path of Dharma. This was what Lord Krishna

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assured mankind when he declared - "*Dharma Samsthapanarthaya Sambhavami Yuge Yuge*". Lord Krishna did not come to preach a new Truth because Truth cannot be either new or old. Nor did he say that a new Truth will be established in future. "*Dharma Samsthapanarthaya*" means strengthening and re-enforcing the eternal Truths which were already there.

A thousand years after Krishna, Lord Buddha said the same thing when he described his mission as *Dhamma Chakra Parvartana* or setting in motion the Wheel of Dharma. The discourse by Lord Buddha at Sarnath after his enlightenment is named as *Dhamma Chakra Pravarthana* Sutra. Dharma is eternal Truth but because of the failing of man the wheel gets stuck at some stage, in some age, in the lives of individuals and a Lord Krishna or Lord Buddha is needed to get it moving again.

Adi Sankara's mission again was to make the eternal Truths of the Vedas and the Gita relevant to the lives of the people. Sri Sankara did not establish a new religion, but he helped man to understand the eternal Truths which had already been revealed and to follow the path of Dharma.

Only men of deep religious experience and vision can guide fellow human beings on the path of Dharma or goodness and righteousness. They are the chosen instruments of God in different ages. Shri Ramakrishna Paramahamsa was one such person in the modern period. In our own generation we had another sage in the lineage of Adi Sankara in the person of the Mahaswami of Kanchi whom God had chosen to guide people on the path of Dharma. His strength was his simplicity and integrity; his humaneness and deep understanding of man's problems and above all his intense spirituality.

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7

Indian Economy - past, present and future

Dr. C. Rangarajan
Governor of Andhra Pradesh

This paper focuses on the present status of the Indian economy and the issues that we need to tackle, if we have to sustain the growth of the economy at a high level.

Historical Perspective

The post Independent Indian economy has traversed through a variety of development phases. As in the case of any resource - constrained developing economy, the Indian development strategy has been driven by the basic objective of stimulating domestic investment and promoting efficiency for achieving and sustaining a high rate of economic growth. While the economic growth in India was slow during 1950s to 1970s, averaging about 3.5%, it showed signs of considerable improvement in the 1980s with the GDP growth accelerating to 5.9%. Much of the achievements in the economic front during this period came about within the framework of a relatively closed economy, with a high concentration of effort on building-up indigenous capabilities in several spheres largely under the guidance of the state. While the Indian economy during this period acquired a great degree of internal strength and resilience in terms of promoting a large and diversified industrial base, both in the public and private sector, bringing about a turnaround in the long-standing stagnation of agriculture leading to achievement of self-sufficiency in food, and creating a large reserve

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of skilled manpower, several constraints became apparent in accelerating and sustaining growth rates to the levels comparable with some of the fast growing Asian economies of the contemporary times. First, a major growth constraint stemmed from the eroding macroeconomic balances in the economy towards the end of the 1980s, caused by high levels of deficit in the government budgets, rising inflation rates and deteriorating external payments situation. Sustaining the growth momentum even of the order seen in the -1980s seemed less likely in the environment of increasing macroeconomic instability. Secondly, despite some notable achievements in the real sector such as a substantial improvement in the domestic saving and investment rates in the 1980s, the gap between the potential and actual rate of growth became evident and this was attributed to the lack of a proper incentive mechanism and desired public policy environment to stimulate capital accumulation and productivity growth in the economy. What made this look a glaring gap and provided the motivation for change is the fact that, it was around this time a number of developing countries were undertaking structural reforms, and gaining competitive strengths in response to the changing world economic environment. Public policy reform was fast emerging as a prerequisite to achieve the potential growth. These developments also brought to focus the limitations of economic controls and regulations for attaining high growth. Thirdly, the erstwhile relatively closed structure of the Indian economy itself proved a barrier to maximising growth potential, particularly in an environment of shifting of comparative advantages in some of the key sectors in favour of the developing economies. The prospects for improving growth through the outward trade policies acquired a great deal of importance in the context of changing world environment, highlighted by the growth of multilateralism, the reduction of protectionism and the dismantling of the stiff trade barriers. This enhanced the scope for promoting efficiency in domestic industry through trade competition and creating conditions for augmenting the domestic capital base through cross-border flow of savings.

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While the liberalisation process of the Indian economy was initiated in the mid-1980s, the change was slow and lacked a comprehensive and self-sustaining character, which is an essential requirement of a successful reform strategy. The economy suffered a big jolt with the eruption of a major macroeconomic crisis in 1991. While the crisis provided an immediate context for the realignment of the macroeconomic fundamentals, through a programme of economic stabilisation, it brought to us an opportunity that could be used to put in place certain long-term structural reforms to accelerate the growth potential of the Indian economy.

Economic Reforms - The Nature, Content and Achievements

The basic objectives of the current reform programme have been to remove the structural constraints in the factor and product markets, let competitive forces improve efficiency and productivity in the economy, and provide necessary outward orientation to the economy for bringing about higher degree of integration of the Indian economy with the rest of the world. Structural reforms in the trade regime and industrial and financial policies have been combined with fiscal and monetary policy reforms to ensure macroeconomic stability in the economy.

The performance of the economy over the last few years has been encouraging in many respects. The real GDP growth has moved into a higher trajectory, leading to a significant shift in the perception relating to the long term growth prospects of the economy. Real GDP growth, which was below 1% in 1991-92, has registered an average growth of 6.5% during 1992-93 to 1996-97. There has however been a deceleration in the GDP growth in 1997-98, triggered by the deceleration in the industrial growth giving rise to certain policy concerns. Significantly, the high growth rate of the economy has been accompanied by impressive performance of some of the macroeconomic parameters of the economy. Sustaining a high rate of growth is contingent upon the economy's ability to mobilise adequate resources to promote the investment rate in the economy and realising high levels of efficiency. On the resources side, improvement in the

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domestic saving rate constitutes the most critical element of the effort to accelerate growth. From an average of around 20% in the 1980s, the savings rate has reached 25.2% in 1995-96. This has helped sustaining an investment rate of 27.0% in 1995-96 with a net resource flow from abroad of 1.8% of GDP. This is in clear contrast to our experience in the pre-reform period, which involved a high degree of trade-off between maintaining a modest level of investment rate and ensuring the susceptibility of the external sector. Although as yet, there is no clear evidence of the Indian economy gaining substantial competitive edge due to economic reform, the developments in the growth front indicate that there has been a slow but gradual improvement in the productivity of resource use. This is evident from the recent decline in the incremental capital output ratio from the average of 4 in the -1980s. These trends indicate that if the economy is able to sustain and improve the present investment rate of 27% or so, it is possible to realise a growth rate of 7%, with the improved level of efficiency. But the key question is: What policy conditions will be required to maintain and enhance the domestic saving rate and bring about a substantial improvement in productivity growth? Clearly, a host of factors would need greater attention. Above all, the economic reform programme has to be emboldened further and has to be recast in some respects.

Along with growth, both the internal and external balances in the economy have shown a considerable improvement in the last five years. On the internal side, fiscal, monetary and financial fundamentals of the economy are much better now compared to the crisis years of 1990-91 and 1991-92 and the position prevailing in the 1980s. Fiscal deficit of the central government has been brought to around 5% of GDP in 1996-97 from its high level of 8.4% in 1991-92, guided by tax reform, expenditure adjustment and disinvestment programmes. However, the combined fiscal deficit of centre and states rules over 7%, which is relatively high compared to what could be considered prudent from the standpoint of long-run sustainability of the macroeconomic condition in the economy. In controlling inflation, monetary policy has moved to a strategic position by instituting reform that would lead to exercise of better

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degree of control on money supply. The economy has moved into the moderate inflation range, with average rate of inflation (measured by WPI) declining from 13.6% in 1991-92 to 6.4% in 1996-97 and 3.6% in 1997-98 so far (up to November, 29). This is a significant achievement in the post-reform period of the Indian economy and is a key factor for ensuring the stability of the economy.

The strengthening of the external balance and its increasing degree of resilience has been a notable achievement of our economic reform. The current account deficit has remained at a sustainable level, consistent with the normal capital flows. The regaining and strengthening of external stability have been evident from a substantial reduction of current account deficit as a percentage of GDP from 3.2% in 1990-91 to about an average of 1.1% between 1991-92 to 1996-97. Despite the turbulence in the foreign exchange markets in the recent months, the external sector of the economy will remain under control. The current account deficit is expected to remain moderate.

What Lies Ahead

While all these are encouraging trends, we need to focus on what needs to be done over the medium term. What the economy needs at this point is very clear - an accelerated growth of close to 7% per annum, massive investment in infrastructure and substantial increase in social expenditure such as health and education. Despite some contentions to the contrary, a faster economic growth is a must both for an over all increase in income and for poverty reduction. For this growth to occur and to be sustained, a very large investment in infrastructure is required. Expenditure on social infrastructure such as health and education has become necessary both from the point of view of reducing economic disparities and supporting economic growth itself. Given these imperatives what stance should economic reform process take? All of these goals require us to review our policies relating to government expenditure, subsidies, disinvestment and public sector reform and this review must be done within the framework of a moderate level of fiscal deficit, so that interest payments as a proportion of revenue remains at a reasonable

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level and the gross borrowings, that is, fresh borrowings plus repayments can be raised at a reasonable interest rate.

The fiscal balance of government has again come under stress. The combined fiscal deficit of the centre and the states has seen only a moderate reduction. It was 7.0% of GDP in 1996-97, which is marginally lower than 7.4% in 1991-92. The fiscal deficit target of 4.5% placed in the union budget in 1997-98 and 6.4% (budget estimates) for the combined centre and states, should be the minimum that needs to be realised for carrying forward the fiscal consolidation exercise, even though one must recognise that these targets are unlikely to be realised this year. The present fiscal stress stems from a number of factors. First, the additional commitment of centre and states on account of the Fifth Pay Commission is going to be heavy. Many States at present do not have the financial strength to bear this additional burden. Secondly, the stock of accumulated government debt continues to cast its shadow on the budget balance of the government. The combined debt of centre and states was close to 60% of GDP in 1996-97 and interest payments constituted 5.55% of GDP and 27.4% of combined revenue receipts, respectively, in that year. The debt servicing burden can be brought down, only if the combined fiscal deficit is reduced to about 4% of GDP in the medium term.

If the fiscal deficit of the government sector has to decline without implying severe costs to the economy, the quality of fiscal adjustment needs to be improved. Given a hard budget constraint, which is bound by a fiscal deficit norm, a proper allocation of expenditure for promoting growth and social justice assumes critical significance. Restricting fiscal deficit is not an end by itself, it is a means by which certain objectives are to be achieved. In the present context, fiscal adjustment implies setting a target of fiscal deficit and realising the maximum investment potential within the constraint. This means the focus should change to altering the composition of government expenditure in favour of capital expenditure and restricting the current expenditure within a reasonable limit. During the past five years the capital expenditure of the central government as a proportion of GDP has shown a sharp decline from 5.9% in 1990-91 to 3.4% in 1996-97. A very large part of the reduction of fiscal

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deficit of the central government during this period was due to contraction of capital expenditure. In the case of states, the situation is even worse: while the combined fiscal deficit of states remained almost stagnant around 3% of GDP between 1990-91 to 1996-97, the aggregate capital expenditure of states declined from 3.6% of GDP to 2.9% during the same period.

Recent growth experience has brought the infrastructure sector into sharp focus. Not all infrastructure investment need to be promoted by states. There are segments where perhaps private sector could do well. In initial stages of development, it is difficult, however, to think in terms of promoting power, road transport, communications and certain other core sectors without government's active involvement. For reasons of lumpiness of investment and divergence of private and social marginal returns, government has a very critical role to play in this sector. Further more, public investment in these infrastructure sectors have a potential 'crowding in' impact on private investment. They not only directly complement private investment by creating the initial conditions, but also promote the future expected rate of return of the private investment. Removing the present infrastructure constraint requires substantial order of investment by centre and states in these sectors. Within a fixed fiscal deficit rule, this can be possible only if the composition of government expenditure changes in favour of investment in desired sectors and the central and state governments mobilise additional resources to finance such expenditures. The ratio of taxes to GDP must rise, both through a widening of the tax base and stricter tax administration. On the other hand, this will also require a proper targeting of subsidies, both explicit and implicit. Implicit subsidies have important implications for maintaining the profitability and autonomy of public sector institutions. Disinvestment can simultaneously raise the much needed resources as well as impart greater accountability amount public sector institutions. However some of these are contentious issues. We need to build therefore a consensus on issues such as subsidies and disinvestment so that we may be able to achieve the twin goals of accelerated growth and better social justice.

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8

India : The Unfinished Agenda of Economic Reforms

Dr. Manmohan Singh, M.P.
Leader of the Opposition (Rajya Sabha)
Former Finance Minister, Govt. of India

Our country has made impressive all round progress since Independence. We can take legitimate pride in the fact that this progress has been sustained in the framework of a democratic polity and an open society deeply committed to fundamental human freedoms and the rule of law. Our economic structure has been considerably diversified. We have now a vast reservoir of scientific, technological and managerial skills. There has been a significant improvement in the nation's educational and health status as measured by school enrolment, literacy rate and life expectancy at birth.

Nevertheless, we have to face the reality that the overall pace of social and economic development has fallen short of the aspirations of our people and the objective potential of our economy. Our long term rate of economic growth compares unfavourably with China as well as many other countries of East and South East Asia. The employment opportunities have not grown fast enough to absorb both the new entrants to our growing labour force and the backlog of previous unemployment. As a result, there is an increasing feeling of unrest and even of alienation among a section of our youth.

The overall pace and pattern of industrial growth has not led to a significant reduction in the proportion of people dependent

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on agriculture for their livelihood. Since agriculture's share in our national income has fallen from nearly 50% in the early fifties to less than 34% in the late eighties, the income gap between rural and urban India is now much wider than at the time of Independence. Extreme poverty and affluence walk side by side. The growing degradation of India's land and water resources now threatens the livelohood of millions of small and marginal farmers who live on the edges of subsistene. For many of them life remains marginal at best.

India's share of world trade was about 2% in 1950. In the 1980s, it fell to 0.4% and it now stands at 0.6%. Our share in world inflows of foreign direct investment is insignificant. In 1995, China had a net inflow of 37 billion US dollars of direct foreign investment as against India's two billion US dollars.

Self reliance has been a basic objective of planning in India since the early 1960s. Yet until recently, the country had to face a chronic shortage of foreign exchange. Our exports in the 1980s financed only about 60% of our imports and the country has had to depend heavily on such artificial props and concessional aid equal to 2-3% of our national income.

Despite significant progress in social sectors, our performance in terms of basic indication of social development such as the literacy rate (53% in 1991), the infant mortality rate (75 per 1000 live births) and life expectancy at birth (61 years) compares unfavourably with many developing countries, particularly of East and South East Asia. India was probably the first developing country to launch an official family planning programme. However, its impact on the rate of growth of population has been rather modest. Our population is still increasing at an annual rate of about 2%.

These harsh realities are now well known. And it was this recognition which led to a considerable amount of rethinking in the 1980s about our basic economic strategies. The grave economic crisis of 1991-92 accelerated this process of rethinking and far-reaching changes have been made in our economic policies during

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the last five years so as to align them with contemporary realities. Despite many controversies associated with these changes, it is now generally recongnised that the initial results on the whole have been very positive. The country was able to overcome the crisis of 1991-92 with the least possible damage to the underlying rhythm of the growth process and without any major social upheavals as witnessed elsewhere in the developing world. Indeed, a basis was laid for a sustained improvement in the country's development prospects. However, that task is still unfinished.

Fortunately, five years of intense national debate and the actual performance of the economy have now produced a broad national consensus about the basic design of our economic policies even though there are still some differences on the pace and sequencing of reforms. The President's Address to the Opening Session of the Eleventh Lok Sabha prepared by the short-lived BJP Government and the Minimum Action Protramme of the United Front Government both lend support to this view. Thus there is now a broad national support for the primacy of strong, resurgent employment-oriented growth as a means of finding credible solutions to the problems of mass poverty, under-development and unemployment. Deregulation of the industrial investment activities, an expanded role for the private sector, both domestic and foreign, import liberalisation, disinvestment of a part of government equity in public enterprises, increased public investment in agriculture and social sectors such as education and health, establishment of credible social safety nets to protect the more vulnerable sections of our people during transition to a more dynamic economy and a progressive reduction of fiscal deficits now enjoy broad support of all major political parties. Economic policies have been considerably depoliticised. Indeed one can now say with some justification that the stand a political party takes on economic reforms depends more on which side of the Lok Sabha its members sit than on preconceived ideological convictions. In the age of coalition politics, this is a welcome development. It promises continuity of basic economic policies even when Governments change.

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In the wider national interest, the process of building a viable national consensus on major economic reforms needs to be further widened and deepened. There is still a large unfinished agenda. We cannot afford to stand still if we wish to fully exploit the vast latent development potential of our economy. Indeed, taking into account the speed at which many countries of East and South East Asia are transforming their economies, we have a very limited time at our disposal to get our act together. Otherwise, further progressive marginalisation of India in the evolving global economy will be unaviodable. Indeed, urgent action is necessary in several areas in the next three years if we are to enter the Twenty-first Century well equipped to face the challenges that lie ahead. I propose to draw attention to some areas of critical importance where further reforms can brook no delay. The issues I propose to discuss are :

- Buliding a consensus in favour of rapid economic growth;
- Savings and Investment requirements of a higher growth rate;
- Modernising the Indian State for enhanced governance capacity;
- The need for greater decentralisation;
- The State and modernisation of agriculture;
- The creation of credible social safety nets;
- The mobilisation of resources of the civil society;
- The quest for leadership.

Building a Consensus in Favour of Rapid Economic Growth

By now there is ample evidence which supports the view that lasting solutions to the chronic problems of mass poverty, ignorance and disease, to which Pt. Jawaharlal Nehru pledged our nation on the eve of Independence, can be found only in the framework of a rapidly expanding economy, growing at an average annual rate of 7-8% per annum. This does not mean that growth by itself will solve all problems. Much also depends on the pattern and quality of growth. In particular, we have to ensure that the pattern of growth has a strong bias in favour of labour intensive processes and products, is environmentally sustainable and pays special attention to improving

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the absorptive capacity of poorer regions and more vulnerable sections of society. Nevertheless, strong and resurgent growth is a necessary condition for a successful attack on poverty. Sustained high growth alone can generate additional public revenues on a sufficiently large scale to finance programmes of social development and poverty alleviation on a long term basis.

It is, therefore, heartening to note that there is now a national consensus that we should raise our growth expectations very substantially. In the interim budget for 1996-97 that I presented to Parliament in February 1996, I mentioned an annual growth rate of 7-8% as our medium term objective. The Minimum Programme document of the present United Front Government states that "the country's GDP needs to grow at over 7% per year in the next 10 years in order to abolish endemic poverty and unemployment". It also recognises that "there is no substitute for growth" and that "it is growth which creates jobs and generates income". However, if higher growth is to become a reality, it needs to be backed by a credible strategy and action programme to increase the range of domestic savings and investment and to improve the productivity and efficiency of available savings and investment.

Savings and Investment Requirements of a Higher Growth Rate

The step up in the rate of growth to 7% per annum will involve a significant increase in the rate of investment from the present level of 25-26% of GDP to about 30% of our GDP. Thanks to economic reforms of the last five years, the efficiency of resource use in the economy has certainly improved. In particular, liberalisation of price and distribution controls and import controls have reduced the need for locking large amounts of capital in inventories. As a result, it has been possible to raise the rate of growth without a significant increase in the investment rate. However, we are already up against capacity constraints in the major infrastructure sectors and these constraints can be overcome only through higher investment rates. Additionally substantial investment will be needed to control environmental

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degradation in years to come. For all these reasons, a significant increase in the rate of investment by about 5% of GDP is unavoidable.

Up to a point, we can rely on foreign investment to provide the needed additional resources. Foreign investment policies have been considerably liberalised in the last five years. Even then, I believe, it will be unrealistic to assume that foreign inflows of all types can exceed 2-3% of our GDP. Over the years, India can and should attract larger inflows of foreign private investment. However, a part of these inflows will simply replace concessional aid flows, the climate for which is no longer very favourable. Indeed, our ability to attract capital inflows, of the order of even 2-3% of our GDP, will depend crucially on our macro-economic policies and in particular on the behaviour of domestic savings and fiscal deficits of the Governments at the Centre and the States.

India's domestic savings rate is much lower than that of countries of East and South East Asia. In this context, it is worth noting that the rate of private savings in India (estimated at 22.7% in 1994-95) is not far out of line with the corresponding rates in a number of Asian countries. My own feeling is that the underlying demographic trends will lead to a further rise in private savings rate in India in years to come and it will converge towards the private savings rate of other fast growing countries of Asia, provided India's financial sector can be modernised fast enough to accommodate the asset preferences of savers. However, public sector savings rate (1.7% of GDP in 1994-95) in India compares very unfavourably with most other countries of East and South East Asia. Thus, if India's growth ambitions are to be realised, the rate of savings in the public sector must go up very substantially in the next five years. A minimum objective should be to raise it to 5% of GDP, the level which prevailed in the mid-seventies.

To increase the rate of public sector savings, concerted measures are needed by the Central and State Governments to mobilise additional resources and to contain the growth of consumption expenditure. The combined fiscal deficits of the Centre and the States are still at an unacceptably high level of 9% of GDP. Without

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a credible correction of fiscal imbalances, it will be difficult to create macro-economic conditions favourably to a high rate of investment, a low rate of inflation, a viable balance of payments position and a reduction in real interest rates.

Yet the constituency in favour of effective fiscal correction is not particularly strong either at the Centre or in the States. Control of Government consumption expenditure bristles with political difficulties. Subsidies continue to proliferate. Important economic services such as electricity, hydrocarbons, railway services and irrigation continue to be priced at unrealistically low levels. The political will to tackle the low profitability of a large number of public enterprises is not in evidence.

Altogether, there is too little appreciation of the fact that sustained development is not like going to a free dinner party and that, in the final analysis, the standard of living is a matter of high productivity and there are no short-cuts to it. Within the Government, it is only the Finance Minister who worries about fiscal imbalances. However, the correction of these imbalances is not a simple technical exercise. It requires hard political decisions for which a broad based consensus is essential, particularly since the fiscal correction has to be brought about without a cut in public investment and social spending. Fiscal deficits basically are a reflection of destructive populism, increasing political instability and widespread social indiscipline that prevail today. The challenge ahead is to develop a political consensus, uniting our people in a common national endeavour supportive of high rates of savings, investment and growth as part of a grand design to get rid of chronic poverty and to make India a major global player in the world economy. An alert public opinion and the strong support of the civil society alone can ensure that political processes move in the right direction.

Modernising the Indian State for Enhanced Governance Capacity

The State and the Market

In any conveivable strategy of accelerated development, the role of the State remains critical. In the last five years, there has been

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a lively debate about the relative roles of the State and the market in processes of economic and social development. However, the debate has been lacking in focus. As I see it, nobody has questioned the role of the State in articulating the long term national vision, providing strategic guidance and for promoting basic macro-economic stability. The real issues relate to the role of the State as a producer of goods and services as well as a regulator of private activity. Here too, the practical choice is not one of overall reduction but that of reorientation of the role of the State to enhance its capacity for governance and thereby to maximise its developmental impact. The point that I wish to emphasise is that strong markets require strong governance. In turn effective governance needs strong economic growth to sustain it.

There is by now enough evidence that the expansion of the public sector and the regulatory role of the State has not yielded the desired beneficial results. Over-expansion and over-regulation have often led to loss of efficiency and equity and have also given rise to widespread corruption in public life. Too thin a spread of available financial and administrative resources has often led to inadequate attention being paid to the modernisation of law and order machinery, the enforcement of justice and the provision of basic social services such as sanitation, elementary ecucation and primary health care, functions which the State alone can perform and which are indispensable for efficient functioning of any modern economy. For these reasons, the Indian State is often seen as a soft state, being incapable of gritty and decisive action. As such, as part of a strategy of improving governence, it is necessary to have a fresh look at the role of the State both as a producer and a regulator.

The State as Entrepreneur

As for the entrepreneurial role of the State, history shows that in the initial stages of development, it may be the only way to develop the industrial sector in a relatively short period. However, over time, public enterprises are often unable to adjust their operations to fast changing conditions of demand and technology. The overall rates of return on public sector investments, both at

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the Centre and States, have been none too encouraging. These enterprises have been set up largely on the basis of borrowed funds. However, the dividend rate earned on these investments has been much lower than the interest payable by the Government on borrowed funds. As a result, there has been rapid build up of public debt. In this respect, despite its pioneering role in India's development, the overall performance of the public sector has not lived up to the expectations of Jawaharlal Nehru who viewed it as a means to capture for the State the commanding heights of the economy. The assumption was that public enterprises would make handsome profits which, when socialised, would accelerate the pace of the captial accumulation and also help over time to reduce the inequalities of income and wealth. But if there are no profits, public enterprises cannot perform the twin historic tasks.

The fact that public enterprises have not lived up to their promise is largely due to excessive political interference, reliance on bureaucratic methods of operation, inappropriate choice of management, and lack of freedom to fix their own prices. Technically, one can think of many ways to improve the overall environment in which public enterprises operate. The device of a memorandum of understanding entered into by the management and the Government as owner seeks to combine the objectives of maximum possible functional autonomy and public accountability. India's public sector would be a source of great strength if, like Singapore, its operations were based on such key elements as survival without budgetary support; autonomous but accountable management, productivity-linked employment, cost based pricing and commercial objectives. However, the emerging political trends provide no assurance of these conditions being satisfied. Political power in our country is now passing into the hands of groups who do not willingly accept limits to their intervention or interference in the affairs of the public sector.

In this background, there are severe limitations to the public sector becoming an engine of all round growth. Of necessity, a

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selective approach has to be adopted towards further expansion of the public sector. Taking into account both the externalities and the magnitude of investible resources, presently there is no alternative to continue large scale public sector involvement in the development of infrastructure, social services and basic scientific and technological research. In other areas, adequate capabilities now exist in the private sector and there is no particular advantage in further expansion of the public sector into these areas. Indeed, there ought to be a progressive disengagement so that the scarce administrative and financial resources of the State can be used more effectively for infrastructure and social sector development.

In the infrastructure sectors such as power and other public utilities, there has to be a major review of management systems, operating practices and tariff policies. Currently, State Electricity Boards lose annually about Rs. 7,000 crore. Their transmission and distribution losses are as high as 22%. As such, their capacity to invest in the development of the power system is extremely limited. Unfortunately, not much attention has been paid to put in place sound management systems and rational tariff policies. There has been a mistaken belief that somehow the emerging gap in power capacity will be taken care of by the private sector.

There is, no doubt, considerable scope to enlist the cooperation of the private sector to supplement the efforts of the public, hydro-carbons, transport and communications. However, this will be possible only if pricing and related policies promise an attractive rate of return. Moreover, in order to inspire confidence among potential investors, the credibility of the regimes which regulate both entry and tariff rates is also of paramount importance. It is necessary to lay down transparent rules governing entry and tariff fixation and their administration ought to be in the hands of independent regulatory authorities. It is only then that liberalisation will become a purposeful instrument for promoting greater efficiency and expansion and not degeneratae into what sometimes has been described as crony capitalism.

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The State as Regulator

I now come to the regulatory role of the State in general. In the post-Independence era, the need to conserve scarce resources for high priority activities led to widespread regulation and control of domestic economic activity as well as foreign trade. As the economy grew, the administration of these controls became more and more difficult, giving rise to complaints of increased inefficiency and corruption. Very often, these controls stifled the growth of competition, conferred unjustified levels of protection on the favoured industries and gave rise to excessive profiteering without vaild social justification. The regime as it operated greatly weakened the incentive for reduction of cost of production and improvement of quality. One consequence was sluggish export performance and persistent shortage of foreign exchange.

During the last five years, there has been a considerable liberalisation and simplification of the control system. Industrial licensing has been nearly abolished and import controls have been removed from nearly all items except consumer goods. Import duty rates have been greatly reduced and rationalised. As a result, efficiency of resource use and competitiveness of our exports have considerably improved. Yet, there is still considerable unfinished business. There are still a large number of regulatory controls, both at the Centre and in the States, which have outlived their utility. A carefully phased programme is necessary to get rid of such controls. Wherever in public interest regulation and control of private activity are unaviodable, the emphasis as far as possible should be on non-discretionary controls, making maximum use of the price mechanism.

Reform of the Foreign Trade System

I would like to make a particular mention of the regulatory system as it applies to our foreign trade and payments. Despite considerable simplification and liberalisation in the last five years, this system still has a strong built-in bias against exports. India's import duties are far too high as compared to countries of East and South East Asia. India also happens to be one of the very few countries in the world

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that still rely on quantitative import controls. These policies make production for the home market far more profitable than exports and thereby discourage expansion of investment and production of export related activities. One often hears complaints that foreign investors coming to India prefer to invest in consumer goods rather than other important sectors of the economy. There is, however, inadequate appreciation that this is largely a result of our own trade policies which provide almost infinite protection to the consumer goods industry. Moreover, the techniques of export promotion adopted to offset the anti-export bias of our trade and industry policies rely on a complex system of overt and covert subsidies which has proved to be administratively very cumbersome, economically inefficient and which provides enormous scope for arbitrary use of power and therefore for corruption. This sort of policy framework does not provide a secure and stable environment for the sustained growth of exports.

The public opinion in India is not fully aware of the fact that on a per capita basis India is not particularly well endowed with natural resources. We have to rely on imports to meet our growing requirements of hydrocarbons, metals and fertilisers. Even otherwise, imports invariably go up in the process of successful development. Thus India has to be a major exporting nation if our development is not to be severely constrained, as it has been during most of the period since 1957, by a chronic shortage of foreign exchange. India can no longer rely on large inflows of concessional aid from abroad, as in the past, to finance its import-export gap. And as for inflows on commercial terms, including direct foreign investment, one has to reckon with the rapid build up of service charges by way of interest, royalty and dividends. These inflows are greatly influenced by a country's creditworthiness i.e. its ability to service its external obligations. Our creditworthiness and therefore attractiveness as a destination for foreign capital inflows is in turn crucially dependent on what happens to our exports. India needs a sustained annual increase of 20% in its exports to realise its development ambitions. To that end, it is necessary to push ahead with the reform of the foreign trade regime and in

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particular to get rid of the remaining anti-export bias built into our present policies. The sooner we move to a system of moderate tariff rates and competitive exchange rate as the basic determinants of trade flows, the better it will be for the long term health of our economy. India's foreign trade and investment regime cannot be out of line with the systems prevailing in other Asian countries if we wish to take full advantage of the trade and investment opportunities offered by the evolving global economy and, in particular, if we wish to expand our economic relations with countries of East and South East Asia.

Land and Labour Market Rigidities

Two other areas where the regulatory regime requires drastic simplification relate to the functioning of land and labour markets. Since the mid 1970s, the implementation of the Urban Land Ceiling Act has virtually frozen the supply of urban land for contruction. As a result, the rising demand for housing has led to an exorbitant increase in speculation and prices of real estate, making it exceedingly difficult for low and middle income groups to own houses. Originally intended to curb speculation and excessive rise in prices of urban land, this legislation has had an exactly opposite impact.

Similarly, excessive State intervention in industrial relations has added to the rigidities of the labour market. Redeployment of labour requires prior permission of the Government which is invariably refused. As a result, employers hesitate to employ more labour even when there is scope for greater employment. The system therefore ends up by having a strong anti-employment bias. There is certainly a need to safeguard workers' interests against arbitrary use of their powers by the employers. However, this is best achieved by promoting the growth of collective bargaining. Increased reliance on the normal processes of collective bargaining for the management of industrial relations will encourage greater use of labour and also promote a healthy growth of collective bargaining. Simltaneously, arrangements for providing social insurance against the risk of unemployment and for vocational retraining ought to be expanded. There is urgent need for a constructive dialogue with the trade union movement on these issues.

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The Reform of the Tax System

In every modern State, tax policies have a major influence on the incentive to save and invest, undertake risk and the allocation of scarce resources. Thus modernising the tax system is an integral part of the process of modernising the State for maximising its developmental impact. Too frequent changes in tax rates add to uncertainty in processes of economic decision making.

Thus we need a tax system which has a sufficiently large built-in elesticity so that revenues as a proportion of national income go up without frequent tinkering with tax rates. By now, there is considerable evidence that broad-based taxes, with as few exemptions and exceptions as possible, and moderate rates, are more productive of results than confiscatory rates of taxes which invite evasion, encourage corruption and, therefore, cannot be made effective.

Because of various structural factors, the Indian tax system relies very heavily on commodity taxes rather than direct taxation of income and wealth. The situation cannot change dramatically in the near future even though our longer term objective ought to be to progressively raise the share of direct taxes in total tax collections. Thus in the medium term the reform of the system of indirect taxes is of high priority. The goal should be to move as closely as possible to the system of value added taxation both at the Centre and States, thereby avoiding the cascading effects of commodity taxes on output and also freeing our exports from the burden of domestic indirect taxes. Our Constitution has made India one large common market and it should be the effort of the Inter-State Council to harmonise the tax systems of the Centre and the States so that the smooth flow of inter-State transactions is not interfered with.

In the last five years, the Government of India had placed before the nation a comprehensive agenda of tax reform. The broad elements of the new system are now in place even though there is still much unfinished business. Once the tax structure has been rationalised, concentrated attention can be given to improving tax administration so as to plug loopholes, discourage evasion and avoid harassment to

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honest tax-payers. There is immense scope for making the tax administration more effective and more responsive than at present.

Corruption : The Need for Political and Economic Reform

In recent years, the issue of corruption in our public life has become a matter of widespread public concern. It goes without saying that corruption in high places erodes our people's faith in politics and public sector intervention as purposeful instruments of social and economic change. However, the issues involved are complex and require corrective action on several fronts including electoral reforms, funding of political activity including elections, and enforcement of code of conduct for political parties and elected officials. These are important aspects of modernising the Indian State and credible action will undoubtedly add to the effectiveness of our system of public administration for the management of development. But economic scarcities, real and contrived, have also greatly contributed to create a culture riddled with corruption. Thus economic reforms are equally essential to improve the structure and quality of governance as well as to reduce the scope for what economists call rent seeking activities.

I am convinced that liberalisation of the economy under transparent rules of the game is necessary to reduce the scope for corruption in our public life. Deregulation of industrial investment, liberalisation of import and exchange controls, moderation of tax rates with broader base will reduce the scope for arbitrary use of power and thereby help to create a climate conducive to greater probity in our public administration. Wherever competitive conditions do not prevail and it is considered necessary to regulate entry and tariffs in public interest, probity demands the establishment of transparent regulatory machanisms as a prior condition to opening up of these sectors to private investors.

Of course, one has also to recognise that even after shedding a good deal of its load, public sector will still remain a large investor and producer in our economy. And if the scope for corruption is to be minimised, bidding and selection procedures ought to be as transparent as possible. Corruption flourishes when the rule of law

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is weak and there are no credible guidelines for the exercise of their discretionary powers by the public functionaries. Economic reforms can play a very important role in overcoming these weaknesses. In the final analysis, an alert public opinion is a powerful influence for checking misuse of power on the part of public functionaries at various levels. Better access to information will greatly help in this regard.

At the lower levels, corruption flourishes when there is scarcity of supply in relation to demand for goods and services which have somehow to be rationed, say, telephones and gas connections. The best way to deal with these problems will be to expand the supply so that shortages become a thing of the past. Additionally, consumers ought to be encouraged to organise themselves into users' associations and they ought to be informed about the prevailing supply-demand situation so that they can keep a watch on the possible emergence of unhealthy practices in the allocation of scarce supplies.

The Need for Greater Decentralisation

It is well known that over-centralisation of decision-making processes in the hands of higher level functionaries often leads to apathy, indifference and loss of initiative and accountability on the part of those lower down in the hierarchy, particularly those operating, at the grassroot level. In the process, both efficiency and accountability suffer. There is also increased scope for misuse of funds.

In India, concern has been expressed from time to time regarding the excessive concentration of political, economic and financial powers in the hands of the Central Government. The subject was last extensively reviewed by the Sarkaria Commission. As fas as economic issues are concerned, there have been since then significant changes in the Central policies. Industrial licensing has been virtually abolished. Import and exchange controls have been greatly liberalised. These mȩasures have considerably reduced the concentration of economic power in the hands of the Central Government. Further delicensing of industries such as sugar and removal of price controls on remaining commodities will strengthen this trend.

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The States continue to complain about Central Government's interference in essentially State subjects such as agriculture, health and education through the mechanism of Central sector and centrally sponsored schemes. It has often been argued that the design of these schemes is much too rigid and they do not pay adequate attention to specific conditions and circumstances prevailing in different parts of India. Very often, there is poor monitoring of these schemes. In the process, they lead to inefficient use of resources. Also, if the bulk of funding comes from the Centre, the State's incentive to ensure most efficient use of resources gets diluted. I see considerable merit in these arguments. In the interest of both greater efficiency and increased accountability, there is clearly need to reduce drastically the number of such schemes. The Central Government's role should be confined to issue of broad guidelines which could be adapted to suit local conditions.

Another factor which leads to inefficiency in the use of funds arises out of the mismatch between States' responsiblities and their resource mobilisation capacities. Currently, States account for nearly one half of public expenditure and their share in total tax revenues of the Centre and the States is one-third. The gap is filled by devolution of Central taxes (essentially personal Income Tax and Central Excise duties) and discretionary grants and loans administered by the Planning Commission. The Tenth Finance Commission has suggested that instead of sharing only income tax and excise duties with the States, all Central taxes ought to be so shared to the extent of 29%. Currently, the States' share in Central taxes (including additional excies duties) is about 26.5%. Thus the acceptance of the Tenth Finance Commission's proposal will impart a greater measure of buoyancy and stability to the resource base of the States and to that extent give them greater autonomy in the management of their finances. There is considerable merit in this proposal. However, at a time when the Central Government has huge revenue and fiscal deficits, a large share of Central taxes going to the States through devolution will invariably reduce the amount of assistance available to the States

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through the processes of the Planning Commission. Thus a larger share in devolution is not a substitute for an extensive reappraisal of public finances of the States. The State Governments faced with fiscal difficulties cannot escape this harsh reality and need to set their house in order without any further loss of time.

A review of Centre-State financial relations should also include Central assistance for State plans disbursed by the Planning Commission. Although discretionary in nature, assistance is largely formula-based and is in effect unconditional. Although the Planning Commission earmarks plan outlays for some high priority sectors of State plans, these outlays are easily adjusted before the end of the year without inviting any cuts in Central assistance. As such, financial discipline to allocate outlays in accordance with agreed plan priorities is virtually non-existent and plan funds easily get diverted to non-plan or low priority plan schemes.

As I see it, the major part of Central assistance should be earmarked for strengthening programmes of social development with large externalities, particularly health and education, and support for programmes specifically designed for the weaker sections such as scheduled castes and scheduled tribes. For the rest, any surplus Central finds meant for the State plans should be placed at the disposal of national development banks specialising in term lending to agriculture, industry and infrastructure and should be project linked. Inter-State and inter-sectoral allocations would continue to be determined by the Planning Commission. Commitments and disbursements would, however, follow the normal discipline of project lending. The implementation of this suggestion will promote both greater efficiency as well as accountability.

It has also to be emphasised that if the full potential of decentralisation is to be realised, the States should not hesitate to give more administrative and financial powers to the Panchayati Raj Institutions and municipal authorities in urban areas, as mandated by the 73rd and 74th constitutional amendments. It is only then that both the design and implementation of development

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programme will be sufficiently close to the felt needs, aspirations and potentialities of each locality. It would also help to plug loopholes in delivery systems which currently reduce very considerably the effectiveness of our development spending.

The State and Modernisation of Agriculture

A sustained increase in agricultural production and productivity is vital for the achievement of our social and economic objectives. Agriculture being essentially in the private sector, the State's role basically is to create an overall environment conducive to the growth of production and productivity. The provision of remunerative prices to farmers, and removal of restrictions on the movement of agricultural produce constitute one element of this package. Secondly, research and extension support has to be so organised as to extend progressively the production frontiers of agriculture. Thirdly, public investment in irrigation and power has to be encouraged to enable farmers to invest in new agricultural technologies with reduced uncertainty. Fourthly, the land tenure system and the use of modern inputs in agriculture.

India has a fairly well developed system of support prices for agriculture. In the last five years, support and procurement prices were adjusted so as to provide enhanced incentives to farmers to increase production. Changes in the rupee's exchange rate and reduction of import duties on industrial inputs further improved agriculture's terms of trade vis-a-vis other sectors. Restrictions on agricultural trade - both internal and external - were also reduced. However, there are still many restrictions on a free movement of agricultural goods within the country as well as in international trade. A phased programme has to be evolved to remove them. Simultaneously, special emphasis ought to be laid on the developemnt of an efficient and dynamic agro-processing industry in close proximity to rural areas, offering significant scope for off-farm employment and also acting as a catalyst of social and economic change. Only then will our agriculture fully benefit from the liberalised economic policies.

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India can take legitimate prde in the contribution made by agricultural scientists in modernising our agriculture. We have an extensive national agricultural research and extension system but it is over extended and under funded. We have to ensure that our scientists and technologists do operate on the frontiers of knowledge taking full advantage of the immense potential of bio-technology and new information technologies. Greater attention has to be paid to increase the productivity of dry land agriculture, reduce losses in storage and transportation and to control the degradation of India's land, forest and water resources. The orientation of research and extension services has to shift from crop specific activities to developing farming systems as part of sustainable livelihood strategies. State level Councils for Science and Technology can be of considerable assistance in promoting the use of modern science and technology for the empowerment of the rural poor.

Currently, there is legitimate concern about the inadequacy of public investment in agriculture, particularly irrigation. Given the state of our public finances, larger resources for public investment in agriculture can become a reality only if there is reordering of priorities in public expenditure on agriculture. India's overall public expenditure on agriculture as a proportion of agricultural GDP does not compare unfavourably with other developing countries. However, since the early 1980s, the emphasis of public expenditure in agriculture has shifted in favour of current consumption and input subsidies. In the process, public investment in agriculture has suffered. If public investment in agriculture is to be increased, there ought to be greater willingness to reorient public expenditure away from subsidies on current inputs like fertilizers, power and water in favour of investment in irrigation and generation and distribution of power. Also, there ought to be greater willingness to charge economic prices for scarce inputs such as irrigated water and electricity.

An efficient credit delivery system is equally vital for the development of India's agricultural potential. However, the present institutional structure consisting of cooperatives and commercial

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banks displays many weaknesses. Cooperatives are unable to mobilise deposits from their members. And both cooperatives and commercial banks are overburdened with large overdues. This fact plus the subsidies built into the structure of agricultural credit greatly affect bankers' ability and incentive to meet the growing needs of farm credit. There has been inadequate recognition of the fact that given the uncertainties of weather and other environmental factors, agricultural credit is risky and it cannot be a very low cost operation. Unlike industry, there is much greater need for supervision of credit flows in agriculture and bankers should be ready to offer assistance to farmers in tackling unforeseen problems, be they in the field of production or marketing. For this purpose, bankers have to act in concert with research and extension workers as well as experts in marketing of farm inputs and final produce. Without these supporting measures, effective demand for credit will remain limited. However, agricultural development administration in a large number of States is over-extended, under-trained and ill equipped to meet the challenge of modern science based agriculture. Modernisation of agricultural administration thus emerges as an issue of high priority.

Another reason for low absorptive capacity for credit in agriculture is widespread concealed tenancy in several parts of India and its non-recognition by the State. In the absence of proper record of their land rights, share croppers are often unable to borrow from the institutional credit system. Recognition of this reality through a land reform like Operation Barga in West Bengal would increase the absorptive capacity for bank credit and also help the cause of efficiency and equity. Similarly, encouragement of leasing arrangements for land would help to overcome the disadvantages of small size of ownership holdings and make agricultural operations more viable and, therefore, more bankable.

Finally, an environment has to be created where bank loans will not be treated as grants. Politically motivated loan waiver schemes launched on the eve of elections have done much in the past to vitiate the climate for recovery of bank dues. There is thus need

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for a broad national consensus among major political parties not to politicise the operations of agricultural credit system.

The Creation of Credible Social Safety Nets

The process of social and economic change has nowhere been a smooth linear path. Sustained economic growth no doubt creates possibilities for everyone in the end being better off. However, this requires careful social engineering to empower the poor and to improve their absorptive capacity for participation in mainstream national economic life. In the short run, technology and market driven changes can create problems for those unwilling or unable to adjust to the pace of change. Hence, there is an urgent need for credible social safety nets to protect the more vulnerable sections during the phases of transition to a more dynamic economy. Otherwise, uncertainty and fear of the unknown can create formidable psychological barriers to the acceptance of change and seriously erode the effectiveness of the processes of governance.

First and foremost, the best way to cope with a fast changing world is to have a well educated labour force. In this context, the greatest importance is to be attached to universalisation of elementary education. An illiterate population is unable to take advantage of the opportunities or to cope with the risks associated with change. In this context, particular attention ought to be paid to the educational needs of first generation learners namely, children coming from families with no tradition of education. The present high drop-out rate from primary schools suggests that there is something seriously wrong with our educational system and unless remedial measures are taken we might be adding to the number of dissatisfied social misfits in our society.

Secondly, in a country where indexing of wages and salaries is confined to a mere 6% of our labour force in the organised sector - and it is neither desirable nor feasible to extend this system - probably the best social safety net we ought to work for is an effective control of inflation. India's record in controlling inflation is better

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than most developing countries. Even then, our past long term inflation rate of nearly 8% per annum is not low enough for the world we now live in. Our objective should be to work towards an annual inflation rate of less than 5%. Government expenditure and monetary policies ought to be geared to the achievement of this objective. Given structural rigidities in the economy, there may be initially difficulties in facing up to the consequences of strong anti-inflationary thrust of macro-economic policies. However, once the credibility of the new policy stance is not in doubt, business expectations will be adjusted and the economy will settle down to a much lower rate of inflation without any adverse effect on the growth of real sectors of the economy. Inflation is the worst possible tax and hurts the poor the most. It also encourages hoarding and misallocation of resources in the form of larger than normal level of inventories of raw material and finished goods. Its control will strengthen the impulses of both efficiency and equity.

Thirdly, we need a credible national system of food security to cope with excessive fluctuations in food production and prices thereof. We have a well developed system of procurement. The public distribution system has been considerably expanded in the last five years to cover new areas containing the hard core of poverty. However, the expansion of the public distribution system with universal coverage at highly subsidised prices is simply not feasible. Targetting has many theoretical attractions but runs into serious practical difficulties in a country where self-employment is the norm and the income status of a person cannot be ascertained with any degree of certainty. As I see it, the best course would be to view the public distribution system essentially as an insurance against the vagaries of weather rather than as a permanent income support measure. Instead of artificially depressing PDS prices by providing subsidies on a large scale, efforts should be made to control market prices through careful management of aggregate demand and supply, use of food buffer stocks and a flexible operation of import policy measures.

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In rural areas where the incidence of landlessness is high, the creation of a social safety net in the form of guaranteed availablity of unskilled work at minimum wage rates for at least 100-150 days a year is clearly fully justified. In this regard, one can learn a great deal from the operations of Employment Guarantee Scheme in Maharashtra. The important thing is to choose projects suited to the specific conditions of an area and to ensure that they will have a beneficial impact on agricultural productivity and help to build up rural infrastructure. Development processes at the grassroot level need to lay greater emphasis on participatory development. To ensure that project works do respond to local needs and priorities, a part of expenditure ought to be met through local resource mobilsation efforts. This alone will give local communities a stake in the design and implementation of these projects.

Finally, we have to note that institutional arrangements for the provision of social security, particularly for insurance against ill health, unemployment and old age, are grossly underdeveloped in India. A new beginning has to be made to provide these services at affordable cost and also ensuring that public finance systems are not burdened with unsustainable commitments. Reform of the insurance system could make an important contribution in this regard and ought to be pursued on a priority basis. Additionally, in devising social safety nets, special attention ought to be paid to meeting the needs of those vulnerable sections who do not form part of the labour force, notably children. In 1995-96, an important step was taken in this matter by the introduction of a nation-wide mid-day meal scheme for children in elementary schools. The national assistance scheme introduced in the same year sought to provide old age pensions, some maternity benefits, and accident benefits focussing on the people living below the poverty line. It is now necessary to ensure that delivery systems for these services are effective and do not leave scope for leakages.

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The Mobilisation of Resources of the Civil Society

Without effective mobilisation and involvement of the civil society, development activities cannot take deep roots.

Decentralisation of development programme, particularly the association of Panchayati Raj institutions in their design and implementation, will no doubt promote and encourage people's participation and cooperation. But it is equally necessary to mobilise other elements of the civil society as well. These include : non-governmental voluntary associations engaged in grassroot development work, the cooperative movement, consumers' and users' associations, associations of industry, trade and professional workers. A strong cooperative movement freed of excessive government regulation and control has immense potential for mobilising the resources of the civil society. A strong consumer movement can act as a powerful countervailing force against over-pricing of goods and mis-declaration of quality on the part of manufacturers. Non-governmental voluntary organisations can greatly contribute to the empowerment of the poor by giving them proper information about the various beneficiary oriented government schemes, thereby reducing the scope for leakages and misuse of funds. The excellent work being done by Anna Sahib Hazare in rural areas of Maharashtra could be a pace setter in this regard. Similarly, the pioneering work of shrimati Ila Bhatt in organising the poor self-employed women in the informal sector through SEWA and SEWA Bank suggests new pathways to self reliant and people centered development at the grassroot level. Industry and trade organisations could be sensitised to formulate and enforce codes of conduct for good corporate governance taking into account the interests of all the stakeholders - shareholders, workers and consumers. Similarly, intellectually alert and ethically motivated professional bodies such as the Chartered Accountants and Tax Consultants' Associations could play an important role in reducing the extent of tax evasion as well as the harassment that our people often feel in dealing with the tax authorities. Thus the mobilisation of civil society at all levels can greatly enhance the effectiveness of our development programmes.

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The Quest for Leadership

My teacher at Cambridge University, the late Nicholas Kalder used to emphasise that the effectiveness of any economic and social system is determined fundamentally by the character, motivation, ethical standards and the mindset of all those who make the crucial decisions of the nation's social and economic life. These include politicians, top civil servants, top businessmen, top scientists and technologists, top academic functionaries as well as trade unions leaders. Thus in the final analysis, the quality of a polity depends on its leadership. As pointed out by the International Commission on Global Governance in their recent report, the world today requires enlightened responses to the many challenges it faces and to that end it needs credible and sustained leadership, a leadership that is "proactive and not simply reactive, that is inspired, not simply functional, that looks to the longer term and future generations for whom the present is held in trust; leaders made strong by vision, sustained by ethics and revealed by political courage that looks beyond the next election".

Nearly one-sixth of humanity lives in India. The type of leadership we nurse and sustain will no doubt have a crucial bearing on the outcome of India's grim struggle against poverty, ignorance and disease, But in the process it may also influence the course of world history. For nowhere else is a nation of 950 million people seeking to realise its vast latent development potential in the framework of a democratic polity. India's vast human and material resources, if properly mobilised, ought to make India the most successful story of the first half of the Twenty-first Century. Here then is a challenge for all of us: to nurse and encourage the right type of leadership so vital for our well being and the well being of our children and grandchildren. The new urgency is how to prepare the nation to meet the future. The nation requires a firm sense of direction and a leadership which is committed to making the future happen.

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9

The Challenges of Change

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Change is an unchanging reality. It has been so in the past and will continue to be so in the future. There is however a qualitative difference in the nature of change today, namely, its pace. The rapidity of change brought about largely by the march of technology is overwhelming. It affects all spheres, sectors, and segments. There is an integrative dimension to it, of which the rise of the 'transnational economy' is an example. At the political level, we are also observing the disruptive facet of change which is not merely cartographic. The collapse of the Soviet Union marks a profound change in the international power structure which emerged from the Second World War. It is telling proof of the impermanence of any international order and a pointed reminder of any international order and a pointed reminder of the need to continuously re-position ourselves to safeguard our interests. The global dimensions of change interact constantly with the changes within. There is a constant need to reorganise and respond to the interplay of these forces.

Change pervades all aspects of human life. If family relations change and the institutional frame work does not, personal and family life comes under severe strain. New inventions and discoveries alter dramatically the opportunities for production of goods and services but the benefits can be reaped only if suitable organisations come up in time. The political edifice ceases to deliver if it is not in tune with the aspirations and the consciousness of the people it is intended to serve. Rising levels of prosperity require changes in economic

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management which permit swifter and more fine tuned responses to change. Expanding economic spaces are being created by and result in compulsions which cannot be overlooked. the matrix of global change requires fresh institutional response. The challenge of change therefore lies in our capacity to grapple successfully with the forces unleashed by change and in our ability to adapt our institutions to the evolving requirements. The measure of our success would lie in out ability to effect transition without social disruption, without political chaos, without economic disorder and without violence. Timeless and acceptability of functional reform constitute the acid tests which any refashioning has to pass.

At first sight, this might appear to be a tall order. But there is hope in our history. We have responded to change not once but many times over. 1947 offers a reassuring demonstration of the capacity of our people and polity to charter a new course with elan. The chasm between a colony and a modern nation State was bridged with foresight and statesmanship and the transition from subjects to citizens with responsibility. Going further back, we have withstood bouts of invasion and domination. These did not lead to collapse and disintegration. We demonstrated a capacity to assimilate and adapt rather than isolate and reject. The outcome has been a vibrant mosaic of culture and traditions, faith and beliefs, ideology and associations that is today's India. This is a strength innate to Indian society. On the other hand, one of our weaknesses has been out differential response to different kinds of forces. While we have responded well to external stimuli, our reaction to internal developments has often been tardy and inadequate. Perhaps, it is a problem of perception or recognition. Perhaps, it stems from a belief that things will work themselves out. At a time when the spread of education, information and development have released new forces and generated new aspirations in groups clamouring for a reorientation of our social, economic and political order, what is needed is the ability to recognise and the flexibility to respond to these urges.

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Democracy has struck deep roots in India. The faith in the system and the interest it evokes has been exemplified by voter behaviour in the ten general elections for the Lok Sabha and the numerous elections to the State Legislatures. The electorate has shown discernment and decisiveness and effected dramatic changes in Government. All transitions have been peaceful and not tainted by even a thought of thwarting the political will of the electorate. Governments at the Centre have been reasonably stable having fulfilled their assigned tenure on most occasions. We might take these for granted. Perhaps, this itself is a measure of the maturity and strength of our democracy. This is in stark contrast to what happened to most colonial countries in Asia and Africa during the same period. Today, we have in place a system of articulating the popular will notwithstanding its many inperfections and inadequacies.

We have a functioning democracy. But the edifice is under severe strain. All manner of forces - social, religious, demographic and economic - are lashing at it constantly. Our response must be to strengthen not only the structure but the content of democracy. What is required is systematic operational reform which ensures redressal through appropriate action. We must ask ourselves : is the system throwing up and nurturing public spirited leaders at different levels from the grass roots to the national, with the ability and initiative to solve problems at their own levels and be accountable for results? Development of leadership over a wide spectrum is a necessary requisite for the successful devolution of powers and the willing acceptance of the burdens of decision-making in a complex and vast country like India. Our failure in this sphere has been reflected at all levels of government and in the weakness of our political parties. It has reinforced the tendency to look upwards for solutions.

Debate and discussion is not only the life blood of political parties but vital to the resolution of the myriad problems of governance in a vast country. It is this process that throws up leaders, it is this that brings about ideological clarity which imparts cohesiveness and

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resilience to parties and prevents their fragmentation at the first opportunity. It is this that provides an opportunity for effective articulation of the needs and aspirations of our people. It is a testing ground of the ability of leaders to carry people with them in the pursuit of well-stated objectives and programs to which the party accords priority over individuals. Above all, it encourages functioning within an institutionalised set up and discourages ad-hocism.

The mismatch between the functioning of our institutional framework and the growing aspirations of our rapidly rising and educated population lies at the very root of the general frustration with the process of governance. The frustration is manifested in many ways - religious fundamentalism, insurgency, secessionist demands, civil disorder. The list is long and depressing. Undemocratic forms of protest sap the vitality of the nation rendering it weak and vulnerable. It is crucial that this issue is addressed frontally. Resentment mounts as different groups, sections and interests feel that the system doesn't provide them adequate opportunity and legitimate space to articulate and resolve their problems in a peaceful and effective fashion. Poverty, scarcity and illiteracy only accentuate the problem. The solution, perhaps, lies in widening and strengthening the base of institutions. This would not only help resolve problems at different levels but also filter out demands in away that each stratum of Government might be in a position to address them more sensibly and effectively. There has to be some finality to decision making at different levels of the executive and redress, if any, has to be made available at the same level in alternative fora. Vertical chocking has to be avoided at any cost. The 73rd and 74th Amendments of the Constitution are path-breaking and have to be viewed in the overall context of providing decentralised fora for the articulation and redressal of grievances. If the past is any guide, one has to be vigilant to ensure that the amendments do not result in hollow structures bereft of muscle and spirit. They have to be endowed with the wherewithal to perform and they have to be given reasonable time to do so by all concerned. In no way should

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they be seen as an attempt to emasculate one level of Government for the benefit of another. They can perform only if they are part of a conscious and integrated attempt at devolving authority.

Perhaps, we have the distinction of having the largest number of contestants for every seat in Parliament or the State Legislature. Five to ten candidates are usual. But 30-40 names on ballot paper are not surprising. The bulk of them are independents. Many represent very small organisations. Some belong to regional parties which are there to stay. As a matter of fact, at any point of time, a number of states are governed by such parties. Obviously, all these have diminished the constituency of national parties. In fact, some national parties have only a regional presence. Their claim to providing an effective choice to the electorate has been reduced to empty rhetoric. It is also not certain that even the overwhelming strength of any party in the Lok Sabha would necessarily imply similar clout in the State Legislatures. What should one make of all this? Should one remain content to let things be as they are? Should one see these merely as a reflection of the variety and vitality of Indian life? Should this be treated as a sign of good health or as a portent of lurking danger? If we ponder a little, it might be difficult to dismiss these trends as innocuous. They have introduced an element of instability in the system. A clear and decisive mandate is difficult at the best of times. At the worst, it degenerates into unstable arrangements, not even coalitions, propelled by nothing else except the lure of office. There is no identity of purpose, policy or programme. It is not unusual to see such governments collapse on trifling issues leaving the people bewildered and confused. The legitimacy of makeshift arrangements is in question. Instability of such governments is not the only problem. The frequency of elections and the cost entailed is another. But a more fundamental issue is the alienation which this causes, eroding the credibility of the system. The challenge has to be met if faith in the democratic system is not to be impaired. A way out of the impasse has to be found. Institutional reform is necessary to ensure that the choices before

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the electorate are meaningful, based on programme and policy. The choices have to be discrete and not innumerable in order to reflect a clear direction of governance. The verdict ought to result in governments having a reasonable chance of meeting their obligations without worrying about their existence. Definite political polarisation resulting in two or three parties with distinguishable platforms would be a desirable scenario. But this does not appear to be in sight in the near future. Perhaps, the time has come to examine the suitability of the German model to our conditions.

Corruption has become endemic to the system. It afflicts all aspects of life form the trivial to the vital. It does not attract censure and opprobrium as it should or it used to and it used to. and it certainly does not invite penalty and punishment commensurate with the offence. It might not have become legitimate but tragically it is fast becoming acceptable. Part of the blame lies in the way we have managed our economy to which I shall revert later. But a part is inherent in the way we manage our political system. Elections are notoriously expensive and make a mokery of the ceilings prescribed by law. It is futile to expect whose who have fought electoral battles buttressed by hefty donations and muscle power to forget these as soon as they are elected. Even if they chose to, those offering such help are unlikely to suffer from similar lapse of memory. The whole exercise amounts to an industry by itself with sophisticated spreading of risks. It vitiates decision making, subverts policy, and distorts priorities. It negates the rule of law of law so fundamental to an orderly and just society. In an environment of scarcity, it promotes rent seeking. Government is seen by such elements as a distributor of largesse rather than as an institution of governance. Perhaps, it is not surprising that Government is viewed as an employer of last resort with numbers swelling well beyond what is needed or what can be offered. Topped with Constitutional guarantees intended to protect and nurture the neutrality, integrity and efficiency of the civil services have been abused as a shield by the slothful, the inefficient and the venal. The

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extension of these safeguards to employees in the public sector has made a mockery of their being result oriented commercial entities.

Our economic policies and methods of economic managment have resulted in a number of unintended distortions - unacceptable red-tape and delay, poor adaptability, critical shortages, slow growth. This is not to detract from the tremendous gains made in the past 40 years or so. Planning has achieved signal success in breaking down the barriers to development. It has provided India the sinews of growth by path breaking achievements in the development of infrastructure - be it communication, transport, energy or irrigation. It has promoted technical and research institutions and scientific bodies which have provided the pool of skills and expertise so necessary to sustain a modern economy. It has led to a break-through in agriculture which has given us not only self-reliance but a sense of national dignity. It has provided us with a diversified and sophisticated industrial base crucial not only to economic progress but also national security. All in all, planning has laid the foundations of rapid economic progress and prosperity. But it is this which eludes us still. All said and done, we are still a poor country. In terms of per capita income, we rank 146; in terms of human development index worked out by the UNDP we rank 134. Way behind many others in the developing world. We are still affilicted by poverty, unemployment and a dangerously skewed pattern of income distribution. To quote from a recent study commissioned by the Government of India.

> '40% of the world's poor live in India compared with 19% in sub-Saharan Africa and 11% in China. They are very poor; the poorest fifth of India's income distribution have about half the average purchasing power of the poorest fifth in China'.

Our successive plans are witness to our inability to make a dent on the rising levels of unemployment and our failure to ensure a more equitable sharing of the grains of development. Our literacy level is still very low. We do not have much chance of stabilising

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our population before 2011. All these generate a sense of alienation and highten the frustration with our system. Once again, it is difficult to ignore that the inadequacy of the institutional framework adopted for economic development has had some role to play.

Agricultural development is an area where this applies forcefully. Having started in right earnest by abolishing intermidiaries and attacking the feudal agrarian structure, the momentum petered out in the face of opposition from entrenched interests. We then pinned out in the face of opposition from entrenched interests. We then pinned our faith on technological progress and for some time achieved remarkable success in terms of increase in agricultural production adn food self-sufficiency. But the gains were neither wide-spread nor self-sustaining. Today we are once again attempting to force the pace of agricutural development. There seems to be no escape from putting into place an institutional framework in agriculture which gives the right signals and right incentives for rapid growth. Agriculture continues to be the mainstay of the economy and agricultural production a prime determinant of economic performance. With its capacity to absorb labour and with the new vistas opened by bio-technology, tissue culture and export opportunities, it could still be a fast moving sector. Such progress would also dissipate tension in rural India and check the mindless exodus to overcrowded cities and towns.

On the industrial and export fronts, much has been attempted since 1991 when a major programme of stabilisation and structural reform was launched. Double digit inflation, widening deficits, dwindling foreign exchange reserves left little option. Many of the short term objectives of fiscal stabilisation, deregulation and export promotion have been met in large measure. But the pace is slackening. Industrial production has not picked up as expected, foreign investment is still shy. The rate of economic growth is nothing spectacular and inflation is rearing its ugly head. Whatever could be achieved by dictat, fiat and order seems to have been attempted and I dare say even achieved. Whatever requires strong consensus

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for cutting through vested, pampered and entrenched interests is proving much more intractable. It would be naive to expect all those who have had it good to give up their privileges easily. But without a level playing field for all the actors on the economic stage, without fair competition, without quick access to technology and capital, without sharp responses to rapidly changing situations our industry would not have the teeth necessary to prosper in a brutally competitive global market. Total reliance on the market is too simplistic a solution. In many areas and for many things, the market is, perhaps, the best institution to allocate resources or assign rewards. But in many others there is need for strong umpiring, for the development of institutional safeguards that protect the weak, the vulnerable and the disadvantaged. Such protection should not come in the form of hidden subsidies, physical controls or concessions but through statutory insitutions functioning in a transparent manner. The development of such autonomous institutions which can enforce effectively the rules of the game in the market place is a challenge that has to be met.

Education is a sine qua non for development and even more so for meeting the challenges posed by change. The faster the pace of change, the greater the need for educated people capable of meeting the challenge. Education gives people a sense of history and direction, an ability to discriminate between right and wrong, a sense of fair play and justice so vital to the smooth functioning of all democratic societies. It gives them skills and knowledge which enable them to participate effictively in an increasingly complex and technological society. It has been estimated that the population aged 7 years and above in India, more than 300 million were illiterate in 1981. The numbers have swollen to 320 million in 1991. It is not unusual in the developed world to spend as much as Rs. 25,000/- per capita on education. In India, the expenditure is only about Rs. 600 although there has been a substantial hike in the proportion of GNP allocated to education over the last few decades. The challenge today is not merely literacy but a continuous upgradation

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of the skills and competence of our population. It is this which shall determine the pace at which we move ahead. The speed of technological progress, particularly in areas like information technology, communication, health services is bewildering. The largest opportunities for jobs are not going to be in agriculture or industrty but in the burgeoning trade and finance, banking and insurance, media, advertising, hotels, tourism, transport, communication and information processing. If recent trends are any index, these are areas which could grow at an unbelievable rate. They can absort young men and women in large numbers provided they have the training and skills to perform in these sectors. Graduates in B.A. or M.A. degrees churned out by colleges and universities in India are not equipped to take advantage of this expanding market. It is not only a waste of resources but a recipe for producing frustrated angry young men and women. We have to put institutions in place which can cope with the demand for trained technicians, computer operators, para-medical personnel, pharmacists, media hands, accountants etc.

The development of a larger economic space is another priority. Country after country has chosen to surrender some economic sovereignty in exchange for faster and freer movement of people and quicker access to technology and capital. A major attraction of India is its large domestic market. But there is perceptible hesitation in exploiting this advantage to the hilt for quickening the pace of development. It is tragic that within a common political boundary we have such a segmented market. Segregated by all manner of tolls, levies barriers and restrictions. It is high time that a concerted effort was made to eliminate all such obstacles. This should not be an insurmountable task for us when nationa States have shown the way. There is also the fear that the relatively poorer and less developed regions might suffer from a free flow of capital and labour, goods and services. But does the long term solution lie in segmenting the market, locating industries with little economic justification, propping up areas through unacceptably high subsidies

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lie in making such areas equally attractive to investors? A well developed infrastructure is a magnet to industrial development which no system of subsidy and concessions can rival.

The development of a unified economic space in India would augur well for the extension of such a space in South Asia if we are unable to achieve it at home? We have already a frame-work in place which can be used as a spring-board for achieving such an objective. The arrangements have to be mutually beneficial and equitable. They are in no way contingent on the resolution of all outstanding political problems among the numbers. True, a certain degree of understanding, a certain level of agreement, a certain modicum of accommodation are pre-requisitess for success. A failure on this account is bound to limit our economic horizons, restrict our potential and prevent us from benefitting from the advantages of trade for rapid growth. Individual countries in South Asia might lack the strength and weight as a mega-market of over one billion consumers would alter the picture dramatically. The pooling together of their talents, skills and resources would enable them to be a major player in the global economy. Each member shall surely benefit through access to cheaper and more reliable sources of import from within the region. Greater interaction and inter-dependence would also have benefical security implications which should not be ignored.

Dramatic changes have swept the world in the past fifty years. The tensions of the cold war have vanished but not the threat of economic hegemony. The balance of military and economic power has changed but not the arrangements for peace-keeping. The institutional framework of global relations bears no relation to the current ground realities. Size of population, economic clout and military strength have all been ignored. This might explain to some extent the poor recort of the international organisations in resolving conflicts. It is time a conscious and determined effort is made to ensure that the interests of the developing world and particularly the billion people of South Asia are represented more effectively on these bodies. India has a major role to play in this.

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Our response to change would determine whether we usher in an era of peace and prosperity or strife and discontent. Any number of countries have succumbed to the hurtling pace of change today, unable to come to terms with its compulsions and unable to forge a path in harmony with its demands. As discussed earlier, we in India have profound strength in our composite culture, in our resilience and adaptability, in our size, in our political system and in our economic resources. These provide a firm foundation on which to build, provided we have the wisdom and the foresight to harness the forces of change to our advantage. If we do it right, it would unleash the forces of change to our advantage. If we do it right, it would unleash the tremendous potential of our country and our people, give us strength and confidence to face the 21st century and assure for us our rightful place in the comity of nations. We have no time to lose.

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10

Science, Technology and Development: Relationship, Policy Issues and Future Challenges

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I
Introduction

The relationship between science, technology and development is one the fundamental issues of public policy. The issue can be dealt with at various planes. The relationship can be thought of as a culmination of a new philosophy of life. From a historical viewpoint it can be conceptualised as the transcendence from nature-dependent human civilisation to an epoch where mankind takes an active part in deciding their destiny. Obviously, this is too vast an area to be covered in a single paper. I will, therefore, have to be necessarily selective in dealing with only some aspects that seem to me to be of particular relevance at the presesnt juncture in the development of our country.

What is the relation between science and technology? How do they influence growth trajectories of the world economy and well being of the people? What should be the relative roles of state and market in ensuring the blooming of scientific knowledge and its culmination into technological know-how? What do the successful country experiences teach us in this regard? In the present paper, I would address such questions that concern us all.

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The paper is organised as follows. Section II discusses the conceptual relationship between science, technology and development from a Schumpeterian paradigm, and in this context looks into the oft-discussed choice between basic vis-a-vis applied research. The issues relating to impact of science and technology, both in general terms as well as in the context of Indian specifics are taken up in section III. Section IV delves into an important aspect of innovative activities viz., its financing. While the Indian policy environment in the field of science and technology is the concern for section V, two issues (viz., intellectual property rights and effective patent laws, and role of the state in technological development) that have important implications for the future policy directions are taken up in section VI. Section VII presents some concluding observations.

II
Relation between Science and Technology

From an economist's viewpoint, the relation between science and technology reminds me immediately of the great twentieth century Austrian economist Joseph Schumpeter. Schumpeter made a fundamental distinction between the invention, which is the discovery of new techniques, and innovation, which consists of the practical application of an invention in production for the market. Invention is performed by the inventor while innovation is the task of the entrepreneur.

The classic example of this is perhaps the 18th Century Industrial Revolution in Britain. The success of the then Britain did not merely lie in the invention of scientific tools, which may be primitive by modern standards, but also in their commercial adoption. Thus James Watt is not only remembered as the inventor of steam engine but also as one who put it to commercial use. It is this commercial adoption that Schumpeter referred to as innovation. Many of the inventors of modern software too fall into this combined category of inventor-innovator rolled into one. Bill Gates is often portrayed as not only the pioneer of MS-DOS and Windows but as one who marketed it successfully. However, often the entities of innovator

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and inventor are distinct, and in such normal situations it is the intimate interlink between invention and innovation that marks the interrelationship between science and technology.

In Schumpeter's analytical structure there is a third stage of the twin process of invention-innovation, viz., diffusion, which occurs only when the scientist and the entrepreneur join hands. The invention and initial innovation of any product or process may be the property or outcome of an individual or company effort. But how are they made popular? What ensures their cost-reduction and universal adoption? It is only through proper diffusion of the scientific knowledge embodied in the marketable form of a particular product or process that it gets univesalised. Technological history is full of examples of such diffusions, or knowledge spillovers.

Once we recognise the interlink between science and technology as the prime force behind economic progress, the question comes about the optimal mode of inter play between them. Put differently, often the question arises what kind of research is more necessary: pure or applied? The issue becomes all the more important in the context of funding science programmes. However, like many of the fundamental choice problems of human life, there is no standard model that can be universally pursued. At a conceptual level, nevertheless, one can have a two-way classification of the agencies involved with scientific research, viz., knowledge generation agencies and knowledge application/diffusion agencies. While the former includes universities or technical schools, big science national networks like CSIR or various corporations are examples of the latter. A related question would be: what kind of research we need more? Would the research paradigm of the scientific pursuit be dictated solely by utilitatian consideration and accordingly subjected to social controls?

All economies in the world faced this dilemma at some time or the other. In fact, the issue can be traced earliest in a public debate that took place in Great Britain during the 1930's between Michael Polayani and J.D. Bernal. Polayani stressed the need for autonomy

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and self-governance for the scientific community, while Bernal expressed his preference in favour of societal and government regulation over research agenda. Thus, often one finds a tension between what is called an 'open' science and an 'appropriable' science'. Such dichotomy, in my opinion, arises from a confusion between private and social rate of return of scientific pursuit. The immediate social rate of return out of an otherwise esoteric research programme may be low - but over the longer run it could have the potential of being appropriable. The contribution to science and technology comes from both these two kinds of research and often the degrees of success in the field of technical capabilities depend on the degree of cohesion that these two kinds of scientific paradigms have. In this regard, it may be noted that in many fields of today's world of scientific research, like modern biology, the distinction between basic and applied science is increasingly getting blurred. One is, in fact, reminded of Louis Pasteur, who used to say, "There is nothing like basic research and applied science. There is only science and its application". The distinction, developed by the European Commission is instructive in this respect. They have adopted a three-way classification of knowledge-based research, viz., a. fundamental research, b. basic industrial research, and c. applied research and development (R&D). It is my firm belief that India as a nation needs all the three kinds of research and make an endeavour to maintain a symbiotic relation between them.

III
Impact of Science and Technology on Development

Enhanced labour, capital and technical progress are the three principal sources of economic growth of nations. The distinction between capital and technical progress in economist's terminology is often a matter of degree. While increase in capital is interpreted as the quantitative change in the existing capital stock of any country, technical progress refers to qualitative changes in the production technique. However, the term 'capital' needs to be taken in a rather broad sense, so that it encompasses the three distinct kinds of capital

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viz., physical, financial and human. Accordingly, the domain of the concept 'technical progress' gets extended to all these three kinds of capital. This basic broad definition of capital is central to our understanding of the impact of science and technology on economic well being. Moreover, the contribution of science and technology to economic growth comes both in the form of capital and technical progress.

What is the process through which these technological innovations get transmitted to higher growth trajectory? Let me turn to Schumpeter once more. Schumpeter describes this process as one of creative destruction; in his own words,

> "The fundamental impulse that sets and keeps the capitalist engine in motion comes from the new... goods, the new methods of production or transportation, the new markets, the new form of industrial organization the capitalist enterprise create... (These) illustrate the same process of industrial mutation that incessantly revolutionises the economic structure from within, incessantly destroying the old one, incessantly creating a new one. This process of Creative Destruction is the essential fact about capitalism."[1]

Recent theories of endogenous growth stress two facts of innovation. First, it is the engine of growth, and secondly, it is endogenously generated by competing profit-seeking firms. The key feature of the process is that knowledge acts as a public good and creates economy-wide increasing returns. The public stock of knowledge that has accumulated from the spillover of the previous inventions is a crucial input in the technology to generate new ideas. Recent empirical findings establish that while the rate of knowledge obsolescence rose from 2-3% early in the century to about 10-12% per year at the end of the 1980s, the rate of knowledge diffusion was even faster. In fact a study for U.S.A. found that 70% of product innovations were known and understood by rivals within 12 months of the innovation, and only 17% took longer than 18 months. There is also evidence of increasing patent-research input ratio (as measured by R&D expenditure) for a number of developed countries.

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However, the crucial impact that science and technology imparts on the economic growth of a nation is through the kind of broad-based technical progress that I have referred to earlier. Traditionally this is done through growth accounting in which the total growth of a nation is decomposed into relative contributions of labour, capital and technical progress. The influence of technical progress in growth process of any economy is referred to as total factor productivity growth (TFPG). There have been various studies on growth accounting in a number of countries. A recent contribution for the G-7 countries and the Netherlands, for the period 1947-73, finds that the annual growth rates for TFP for these countries were susbtantial ranging from 1.4 % in the U.S.A. to 4.0% in Japan.[2] TFPG accounts for over one-third of the overall growth rate in all these countries. Interestingly, the same study finds a rather low growth of TFP in the high growth nations of East Asia, where capital contributed the lion's share to the growth process. There is, however, no riddle in this finding; after all, from measurement standpoint a small variation from earlier technique may still be defined as one of change of capital. As already mentioned much of the technological capabilities of the East Asian countries came either from technological licensing agreements or from foreign direct investment.

Let me now turn to Indian performance in the productivity front. Because of inherent measurement problems of TFPG, estimates by different researchers differ quite substantially in the Indian context. As for example, Goldar (1986) estimated TFPG for 1960-80 to be 1.3% per annum for India.[3] On the contrary, Ahluwalia (1991) found that there were considerable inter-industry differences insofar as TFPG was concerned; in fact, her calculations indicated that TFPG for India was in the range of (-)0.6 - (+)0.3% per annum during the sixties and the seventies.[4] Nevertheless, researchers found a positive turnaround in Indian RFPG since the early eighties.

Productivity performance may alternatively be measured by how much incremental output investment has generated in different time-periods. This, in economists' tool-kit, is termed as 'incremental capital

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output ratio' (ICOR). The ICOR that exhibited an ever-increasing path during the first three decades of post-independence period started reducing since the early eighties. During the post-liberalisation period (i.e. 1992/93 -1996/97_ there had been further decreasing trend in it, indicating some productivity gains in the Indian economy in recent years.

An important issue governing the impact of science and technology on the well being of a nation is the employment potential of any technology. An oft-expressed fear associated with the emergence of any technological innovation is that it is labour displacing. The crucial issue in this context is the employment elasticity of an innovation-induced growth. Though per se the innovation of a new technology may be labour saving, the development of ancillaries or related products may give rise to newer employment opportunities; it is the net employment absorption that determines the employment-elasticity of growth. There is strong evidence that so long as technology helps to widen the resource base of the production system of the economy, there is no a prior reason for technological innovation to be employment reducing in an aggregate sense. East Asian example is a case worth considering on this issue. It is now widely accepted that notwithstanding the proportions of factor-utilisation of any production process, there has to be ample emphasis on labour for ensuring the welfare of the working class. East Asian governments used many such policies - land reform in Korea and Taiwan, housing subsidies in Hong Kong and Singapore, credit targeting for small business and investment in rural infrastructure in Indonesia and Malaysia. Accordingly, despite varied degrees tolerance of labour unions, wages increased as fast as GDP and unemployment declined in all the East Asian countries.

IV
Financing of Innovation Activities

Internationally there are vaious modes of technology transfer like acquisition of a share of the equity of the technology producing firm, license agreement, outright purchase of equipment, know-how or blue print, and flow of human resources. In the Indian

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situation, we are frequently compelled to acquire technology through imports. Firms trade in 'technology' not as a commodity but as a 'perceived' economic advantage for a stream of returns in the future. International political considerations cannot also be ruled out in technology trade. Licensing by governments of developed countries is a common feature. However, when it comes to bargaining regarding technology transfer, the issue of indigenous availability often becomes extremely important. As for example, it has been observed in India that the prices quoted by foreign firms for goods and equipment drops when a distinct alternative supply hostibility emerges. This has been the experience in a number of industries like electric power equipment, telephone exchange equipment and machine tools. Hence, to appropriate the benefits of the trade option in technology, the nation needs some effort at technology development, which generates a supply alternative. Consequently, the efforts towards development of indigenous technological capabilities make immense commercial sense and makes the path of getting the right kind of technology at a right price in an otherwise global village.

There are two fundamental issues that are central to any policy governing science and technology. First, what is the funding process of innovation activities? Secondly, if the diffusion of technological innovation is indeed fast what is the incentive of the innovator? Often there is a wedge between the commercial successes of a new innovation and the profits appropriated by the innovator - the problem becomes all the more important in view of the fact that in a number of cases innovative activity have substantial fixed cost. A number of solutions are practised in different degrees in various countries: Use of subsidies or tax consessions for R&D expenditure, adoption of co-operative R&D venture and national champions, and detailed patent laws are the major policy instruments adopted in this regard. I shall take up the issue of patent later; for the present let me look into the funding process.

As far as funding of R&D expenditure is concerned, considerable differences exist even among the advanced economics. While both

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Japan and U.S.A. spent 2.8% of their GDP on R&D in 1989, 20% of total Japanese R&D come from Government as against 50% in U.S.A. Nevertheless, public expenditure on technology development for civilian industrial application accounts for a small share of public R&D budgets in the industrial economies. Interestingly, a number of studies found that effects of direct government funding on the productivity performance of the recipient firms are smaller than privately financed R&D investment.

How does Indian expenditure on R&D compare against these statistics for developed countires? Based on official statistics, released by Department of Scientific and Industiral Research (DSIR), it had been pointed out that India spends roughly 0.7% of her GDP on R&D. Furthermore, it was observed that the ratio had shown remarkable stability over the years. However, it need to be noted that these statistics cover only those industrial units which chose to get registered with DSIP. Considering the fact that, over the nineties there had been substantial reduction in the number of units registered with DSIP, Professor Y.K. Alagh hinted at the presence of some underestimation in these numbers.[5] Interestingly, out of this rather meagre amount of R&D spending, more than three-fourth comes from government; thus, the possibility of underestimating R&D expenditure could be present only in the rest one-fourth. Hence, even if we had accounted for the extent of underestimation, Indian R&D spending would hover around 1% of her GDP. On the other hand, in the RBI sample of 1,720 public limited companies, there had been some marginal increase in the proportion of R&D expenditure to total expenditure - from 0.23% in 1992-93, it became 0.24% in 1993-94 and finally to 0.27% in 1994-95. However, these numbers do not tell the full story. After all, one should not forget that presently in India there are 200 universities, nearly 400 national laboratories, and 1300 in-house R&D units of industries.

Financing of innovative activities with private sector initiative, as I have already pionted out, is indeed problematic. Gone are the days of individual entrepreneurs, capable of financing uncertain,

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risky but full of profitable potential, new technological innovations. On the other hand, stock markets also may not be forthcoming in financing these high growth but risky ventures. To get rid of this finance constraint 'venture capital' comes in, which is essentially equity investment in companies that are not mature enough to get access to capital market but have high growth potentials to compensate for the uncertainties inherent in such ventures. There are a number of success stories of such venture capital financing in the developed world; successful corporations like Apple Computer or Genetech producing biomedical products would not have born without active venture capital participation.

The guidelines on 'venture capital' issued by the RBI in 1988 recognised their role in the Indian conditions. A number of venture capital institutions came up in due course - the Technology Development and Investment Corporation of India (set up by ICICI). Technology Development Fund (set up by IDBI), Equity Development Scheme (set up by SBT Caps and Canara Bank), to name a few. For the year ending December 1997 the number of active members of the Indian Venture Capital Association (IVCA) went up to thirty-three. From Rs.317 crore in 1993, the investments of various venture capital funds became more than double at Rs.673 crore in 1996. Despite this growth, we still have a long way to go in the field of venture capital. However, since IVCA does not have the foreign equity companies as their members, the actual investment by venture capital firms may be somewhat higher than the quoted figures. The nature of the venture capital has an element of country specificity. It depends on the state of development of an economy. In this context the recent Draft Regulation for Venture Capital Funds issued by SEBI is expected to go a long way.

V

Science and Technology: The Indian Policy Environment

Nationalist leaders recognised the importance of science and

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technology in national development as early as 1939, when a National Planning Committee was constituted under the chairman-ship of Jawarharlal Nehru. Indian Science and Technology Policy was greatly influenced by Pandit Nehru's vision, who from early days had an abiding interest in application of science and technology to development. Commenting on his interest in science, Nehru said,

> "Though I have long been a slave driven in the chariot of Indian politics, with little leisure for other thoughts, my mind has often wandered to the days when as a student I haunted the laboratories of that home of science, Cambridge. And though circumstances made me part company with science, my thoughts tuned to it with longing. In later years, through devious processes, I arrived again at science, when I realised that science was not only a pleasant diversion and abstraction, but was the very texture of life, without which modern world would vanish away. Politics led me to economics, and this led me inevitably to science and the scientific approach to all our problems and to life itself".[6]

India was perhaps one of the first countries of the world to create a Ministry of Scientific Research and Natural Resources in 1951 for organising and directing scientific reasearch for national development. The Scientific Policy Resolution presented in March 1958 stressed the following objectives of Indian Scientific Policy:

» to foster, promote and sustain, by all appropriate means, the cultivation of science, and scientific research in all its aspects - pure, applied and educational;

» to ensure an adequate supply, within the country, of research scientists of the highest quality, and to recognise their work as an important component of the strength of the nation;

» to encourage, and initiate, with all posible speed, programmes for the training of scientific and technical personnel, on a scale adequate to fulfil the country's needs in science and education, agriculture and industry, and defence;

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» to ensure that the creative talent of men and women is encouraged and finds full scope in scientific activity;

» to encourage individual initiative for the acquisition and dissemination of knowledge, and for the discovery of new knowledge, in an atmosphere of academic freedom; and,

» in general, to secure for the people of the country all the benefits that can accrue from the acquisition and application of scientific knowledge.

Active pursuit of these policies bore fruits and educational institutions and scientific laboratories were established so as to reap the benefits of scientific progress. The next major landmark in the policy domain was announcement of the technology policy of the Government of India at the Indian Science Congress, Tirupati, held in January 1983. Apart from reinforcing the above objectives, the resolution specifically called for developing internationally competitive technologies with export potential, energy saving technologies and technologies which will recycle waste material. As far as the priorities of technology policies are ocncerned, it called for special consideration to be given to aspects like employment, energy, efficiency of activities and environment. In the field of acquisition of technology, though it called for a selective role for import of technology and foreign investment, it specifically stressed the need for absorption, adaptation and subsequent development of imported know-how through adequate investment in R&D to which importers of technology were expected to contribute.

In the context of the efficiency of the invention-innovation process, the role of CSIR is of paramount importance. Much has been written on the strengths and weaknesses of the CSIR. In this context, I found the Report of the CSIR Review Committee (1986, Chairman: Shri Abid Hussain) to be highly interesting. The Report found that presence of multiple objectives, sub-optimal scale of operation, lack of sustained and meaningful interaction between the CSIR and its actual and potential users, and lack of suitable incentive support had in the past limited the usefulness of CSIR

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in the Indian economy. Nevertheless there were exogenous factors, beyond the control of such scientific institutions, that were responsible for its limited usefulnes. Lack of industry support and a regulatory regime had hindered their proper functioning. Often the reasons for lack of smooth functioning of institutions like CSIR were interactive and consequently the responsiblity became collective. In future, the objectives of such science-technology interaction would be a proper blend of different situation-specific modes, like technology missions, technology programmes, sponsored research, basic research and societal science programmes.

In this context, it is encouraging that CSIR has recently issued a White Paper, CSIR 2001: Vision and Strategy. Among other things, it set up the goal to achieve self-sufficiency in financing by 2001, primarily through development of some niche areas in globally competitive technologies, holding of patent bank, and releasing 10% of operational expenditure from intellectual property licensing. Moreover, as a strategy for achieving these goals, it has called for development of an effective marketing system and adoption of a stimulating intellectual property oriented outlook.

The major changes in the industrial sector initiated in July 1991 introduced a new policy for technology transfers. Automatic approval for foreign technological agreement to high priority industries up to a lump sum payment of Rs. 1 crore was granted. The automatic approval was also granted to other industries provided they did not require the spending of free foreign exchange. For hiring technicians and foreign testing of indigenously developed technologies, all prior clearance have been done away with.

In recent past, Indian Government, apart from giving a number of tax concessions for R&D purposes, has undertaken a number of policy measures with far reaching significance in the field of science and technology. A Technology Development Board has been established in 1996 with a three-fold strategy, viz., a. facilitating development of new tachnologies, b. assimilation and adaptation of imported technologies, and c. providing catalytic support to industries

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and R&D institutions to work together. In the Budget for 1994-95, a new fund called Fund for Technology Development and Application was created wherein 5% cess on payment for royalty for imported technologies was credited. The Budget for 1996-97 strengthened this fund further and released Rs.30 crore. Furthermore this proposed a matching one-time grant for the modernisation of laboratories of CSIR and ICAR. Every commercial rupee that the CSIR and ICAR earn incrementally will be matched by another rupee from the Budget.

Recently released Draft Ninth Five Year Plan Document has emphasised the role of science and technology in Indian development process to a great extent and proposed the adoption of a multifaceted approach. Among the specific issues that have been raised in the Draft Ninth Plan which call for closer attention are:

» Creation of a conducive environment in the R&D institutions for minimising hierarchial bureaucracy;

» Emphasis on human resource development and motivation as an element of qualitative growth; Maintenance of proper balance between fundamental research and applied research;

» Development of a 'consortia approach' in which one of scientific laboratories acting as 'nodal' institution forms a consortium with the industry and other departments;

» Effective implementation of science and technology for special development.

Realisation of this vision through adoption of operationally viable strategies, I am sure, will go a long way to enhance Indian technological capabilities.

VI
Challenges for the Future

What is the future of science and technology in India? Against the above background, let me now turn to some of the challenges and burning questions of the future. From rather a long menu of issues, I shall largely deal with two issues in particular, viz., effective

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patent laws and intellectual property rights, and the role of the state in intellectual development.

I have already pointed out that innovative activities often turn out to be risky from the standpoint of the financier. Existence of an effective and speedy patent-legal framework goes a long way to solve the incentive problem associated with any innovative venture. Though the Indian Patent Act, 1970, was indeed a breakthrough from the earlier archaic Indian Patent and Design Act of 1911, still much needs to be done. The following example may illustrate the point: During 1994, whereas in India 4,000 patents were filed, China in the same year had 70,000 patents.[7] After all, a slow process of patenting not only hurts the interests of the innovator but also discourages the potential ones. Existence of loose patent laws or its violation, like those prevalent in software piracy, makes me extremely anxious.

Nevertheless, as a far-reaching extension to the above argument, the global regime represented by Trade-Related-Intellectual Property Rights (TRIPs) tilted the balance of benefits of innovation in favour of the private innovator. As a signatory to the 1994 Uruguay Round of Multilateral Trade Negotiation of the then General Agreement of Tariff and Trade (GATT), India is bound by the regualtory frame work of the recently created World Trade Organisation (WTO). This may have consequences on the oft-adopted modes of industrial research in India like imitative research or reverse engineering. We need only to stress more innovative reesarch but also to develop the intermediaries like patent agents and patent attorneys, who will bridge the gap between the market and the scientists. That apart, as the Draft Ninth Plan pointed out, we need to take new initiatives to, "secure a more favourable deal at the impending review of the TRIPs agreement in the WTO" (p.1059). This is going to be a serious challenge of the future.

What is the role of Government in advancement of science and technology upgradation in a liberalised market-friendly atmosphere? At this point of time, the issue may apparently seem to be old-fashioned, Often in popular parlance, liberalisation is equated to

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a withdrawal of state from the economic domain. However, science and technology is a field where such popular notion may turn out to be fallacious. It is widely argued that there are three sources of market failure, viz., indivisibility, uncertainty and externalities. Knowledge generating activities like R&D suffer from all three types of market failure. Moreover, when there is a wedge between private and social profitability, like that existent in pure research, private finance may not be forthcoming. Thus, even in a deregulated regime the state will have three specific and selective roles in fostering science and technology, viz., financier of fundamental research, provider of infrastructure, and regulator of property rights. The Approach Paper to the Ninth Five Year Plan (1997-2002) rightly pointed out,

> "Experience of many developing and industrialised countries suggests that a rapid accelaration of industrial technology development calls for a deliberate 'strategy', in the sense that it requires the government to coordinate and guide an essentially market-driven process. Free markets suffer from various kinds of 'market failures', they may not throw up the appropriate amounts of infrastructure, skill, information and institutional support, and mere exposure to market forces, while getting rid of inefficient policies, may not suffice to create the technological dynamism that continued industrial growth needs" (p.37).

VII
Concluding Observations

During the fifty years of independence, India has come a long way in her quest for scientific pursuit, both in material and intellectual sphere. The winds of change that have been blowing in India since the last few years has changed the scenario a great deal. It has posed new challenges and opened up newer opportunities. True, there is still much to be done in the policy and legal sphere. But the directional indications are right. In the liberal environment, let thousand ideas of science and technology bloom and let these be

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transcreated into innovative ventures by our entrepreneurs. India has the talent, the skills and the resources to be in the forefront of technological revolution that is taking place in the new sectors of growth in the global economy. The future is truly exciting and we in the scientific, industrial and financial community must make it possible for our young men and women to take maximum advantage of the opportunities that lie ahead.

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11

An Education Emergency

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Chief Vigilance Commissioner - India

We Indians are great in thinking, analysis, contemplation and debate. When it comes to action, we are nowhere. "The Indian administration is action shy", said Paul Appleby, the expert engaged by Jawaharlal Nehru in the early fifties to study the functioning of our government.

There is, however, an exception. If there is a crisis or an emergency, we act because there is no other alternative. The dramatic introduction of economic liberalisation by the Narasimha Rao government is an example of the government acting fast in a crisis. Another example is what happened in 1975-77 when Indira Gandhi imposed emergency. Suddenly the government babus came to office on time, trains became punctual and railway wagons were available. The central government also resorts to emergency under Article 356 when President's rule has to be introduced in a state.

In their recent report on "Human development in South Asia in 1998". Dr. Mehboob ul Haq and Ms. Khadija Haq have highlighted the pathetic condition of illiteracy in South Asia. Statistics reveal that, in South Asia, one in two adults is illiterate and one in three primary stage children is not attending school. With the adult literacy at only 36%, the lowest in the world, South Asia is entering the 21st century with 243 million illiterate women who represent two-thirds of the total adult female population. India has the dubious distinction of having the world's largest illiterate population of 424 million. We will need to enrol an additional 44

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million in school to achieve universal primary education in the next five years. The report suggests declaring an education emergency in the subcontinent.

The National Agenda for Governance (NAG) has this to say about education: "Education for all: We are committed to a total eradication of illiteracy. We will formulate and implement plans to gradually increase the governmental and non-governmental spending on education up to 6% of the GDP; this to provide education for all. We will implement the constitutional provision of making primary education free and compulsory upto 5th standard. Our aim is to move towards equal access to and opportunity for educational standards up to the school-leaving stage. We shall strive to improve the quality of education at all levels - from primary schools to our universities".

Desperate situations call for desperate remedies. So far we have been tackling the problem of education only through the beaten track of setting up committees and commissions. Education is low in the pecking order so far as the finances are concerned. We hardly spend 3% of plan funds on education as against a desirable minimum of 6%. For the IAS officers, education is not a glamour sector. I know officers who have been posted in the education department as a form of punishment.

Now that we have a new government whose NAG declares education as a priority, can we think of a new approach? We can use the concept of emergency to solve our problems on the educational front as we are perennially short of funds. The emergency concept will not strain our financial resources but still achieve our goal of improvement in education right across the spectrum from primary to higher education. We must declare an education emergency and implement the following strategy.

The key element of the emergency strategy is to allow experimentation in the education system. Unfortunately, as the entire educational budget is supported by the government, there are rigid rules about all aspects of educational administration starting with

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recruitment. We have the social obligation of reservation in the recruitment of teachers. We have single teacher schools in villages where the teachers may not be present at all or, even if present, may not be teaching.

On the strength of the declaration of education emergency, we may fully authorise pilot schemes, irrespective of the rules and regulations governing recruitment. The local authorities, be it the collector or the assistant collector or the district education officer or the local panchayat, must be permitted to experiment with recruitment on a contract basis of teachers who can teach. The funds under the various programmes like the IRDP, Prime Minister's Rozgar Yojana, Jawahar Rozgar Yojana can be diverted also for employing such teachers.

In higher education, I understand that, because of reservations, a large number of posts are vacant even though teachers from the non-reserved communities are available. Why not, under the education emergency, authorise educational institutions to recruit, on a contract basis, available teachers so that the quality of education does not suffer? Another idea under the education emergency should be to remove the concept of retirement age of teachers at least in key areas where we are not getting enough teachers. In primary or secondary education, the non-availability of teachers may relate to remote locations where fully qualified teachers are not available or unwilling to serve. So why not employ retired teachers who are willing to fill in such slots and carry on?

One factor which affects the quality of education particularly at the higher level is the syllabus. Under the education emergency the institutions may be permitted to experiment with new subjects and have them included for credits in degrees or diplomas. This will give a direct benefit to the students in terms of getting suitable jobs. Perhaps industry, the ultimate employers, may be able to suggest the content of the syllabus. These new and modified subjects must be given full recognition as regular approved subjects so that the career prospects of the students are not affected. It is a sad and

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surprising fact that even though so much noise is made about computer education, in most of our secondary education systems, computer science is not a subject which carries credit for being considered for admission in the twelfth standard. This, in turn, transmits the problem to admission to the degree courses. Under the education emergency, this defect must be rectified.

Another aspect of the education emergency must be to employ massively the unemployed youth to produce the education materials in computer readable form as well as CD-ROM and video tapes using the funds now being spent for rural development programmes and the rozgar yojanas. This will ensure that the quality of education right from the primary and secondary level can be substantially enhanced. It will be ideal to have computers in every school so that with CD-ROM and videotapes, the library books can be supplemented by uniformly rich multimedia CD-ROM libraries in the local languages. This, if undertaken on a massive scale in the next two or three years, it will provide a paradigm shift for the better in our education.

The very idea of emergency means that action must be the watchword.

Incidentally in their classic management book *In Search of Excellence*, Peters & Waterman identified 'bias for action' as the first characteristic of excellent companies. The drill must be not "aim already and shoot" but "ready, shoot and aim". The best method to implement these ideas will be to start action straightaway without appointing one more committee whose report will be further examined by an empowered committee and finally approved by the cabinet. As Parkinson said, "if you do not want to commit yourself, committee yourself". If we really want to handle education as an emergency, here is the time to try some of these emerging ideas.

Courtesy : 'Economic Times'

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12

Education, Freedom and Creativity

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I

Education, learning, freedom and creativity form a virtuous circle. This circle grows and becomes comprehensive because of its inherent dynamics. Impelled by environment and required by society, the learner is obliged to learn. Learning is primarily self-initiated, whereas education is primarily imparted by institution. By learning one expands one's universe. Learning gives liberty to all and liberation to the seeker. Learning leads to enlightenment, heightens the power of appreciation and deepens cultural sensibility. The world of learning, sanctified by morality, is invariably edifying and spiritually elevating - unifying in its aim and universal in its scope.

Both education and learning converge on the end of freedom. The learner reads the Book of Nature to grasp its secrets. Of all the forms of freedom perhaps the most important one is freedom from disease and ill-health. The other very important form of freedom is freedom from poverty, hunger and malnutrition. It is thus through the method of integral learning, comprising body, mind and environment, that we can know the secrets of nature and understand the complexity of society. Knowledge of nature enables us to grasp the natural causes of drought and flood, what we can prevent and what we can produce. Understanding of society and economy informs us the principles of productive justice and

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distributive justice and equips us to contain the causes of poverty and hunger, exploitation, suffering and conflict.

The farmers of the world, taken as a whole and backed up by modern technology, produce more food than all its inhabitants, taken as a whole, need to eat, live and nourish themselves. That scarcity is not necessarily natural and that it is often man-made are well known to the learners and researchers who have cared to study the global economy which environs us. Education and learning, the two most important aspects of the lifeworld, must be made socially relevant.

In the Indian tradition, we are told that freedom is our highest goal, *purusartha*, and for its attainment we have to go through three other goals, *trivargas or purusarthas*, vis. 1. *dharma*, righteousness, morality, legality and spirituality, 2. *artha*, good governance, prudent diplomatic relationship and economic policy, and 3. *kama*, psychosomatic fulfillment. Linked to every goal of life, *purusartha*, we have a branch of knowledge : for *dharma dharmasastra*, for *artha arthasastra*, and for *kama kamasastra*. The wide spectrum of values commended by Indian civilization shows, negatively speaking, its rejection of the path of self-mortifying asceticism and, positively speaking, acceptance of the path of righteousness and freedom. Sound mind in sound body seeking the unitary spirit.

What is instructive to note is this: *this-worldly* values like *artha* and *kama* and their knowledge together with their theory 85, are accorded a high place and at par with *dharma* and *moksha*. Equally interesting to note is that *this-worldly* values, pertaining to the needs of body and mind, *artha* and *kama*, are guarded and guided by moral and spiritual values like *dharma* and *moksha*. The integral perspective was completely misunderstood by the European critics of Indian civilization like Montesquieu (1689-1755). Hegel (1770-1831) and James Mill (1773-1836). The hollowness of their criticism is matched only by the harshness of their language. While Hegel finds that the moral character of Indians is "most abandoned" and marked by "deceit, cunning, cheating, stealing, robbing and murdering",

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according to James Mill "they are unavoidably ignorant", "unrefined" and often "savage and brutal".

If Montesquieu, Hegel and James Mill harshly criticized Indian civilization and wrongly presented it to Europe, Herder (1774-1803) and Schlegel (1772-1829) romantically praised India in most laudatory terms. Uncritical adulation and dogmatic denunciation are the main two roadblocks in the way of correct understanding of any alien culture. John Stuart Mill (1806-1875), unlike his father James Mill, was in favour of reviving and promoting Indian learning in Indian languages. In the matter what is not widely known is that the Junior Mill was much more appreciative of the Indian scene than his father and certainly more positive towards India than others like Macaulay and Bentinck.

Against the background of false criticism and romantic praise of India by the influential writers of Europe, what is most importantly expected of the post-Independence generations of this country is decolonization of mind. Without this decolonization, objective efforts to return to the roots, the talk of freedom would remain idle and the task of building a modern and vibrant India unrealized. It is easy to highlight the virtues and necessity of mental decolonization but to achieve it in practice is much more difficult than we ordinarily realize. Analysis shows that our understanding of our own culture is deeply embedded in imported western categories and concepts and, what is even more distressing to note, is that even the idioms of our self-praise are borrowed from the Euro-American writers.

It is nobody's case, certainly not mine, to espouse the ideal of narrow chauvinism when the loud cries of "globalisation", "planet is a village", and "one indivisible world" are rending our ideological, ecological and economic skies. The patriot of our time can hardly fail to perceive the contrary trend of world history. It is represented by (what is called) "clash of civilizations", economic hegemonies of the highly industrialized countries, political unipolarity after the breakdown of the Soviet system and the unequitable power-structure of the UN system.

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Amidst the contrary pulls and pushes of ideology and technology, it is extremely difficult for the young, fresh from university, to define his or her attitude vis-a-vis the world. All round embourgeoisment of values, craze for status symbols, competitive spirit and degrees as job vouchers for entry into civil service, MNC's and invitation of Green Card are bound to have their disquieting effects on the social psyche. The worst threat to an upright life is posed by the black money-linked all-pervasive corruption. From business, bank and bureaucracy to education and election - all walks of life are tainted by it. If the black money supply in the richest (G-7) countries could be contained within 7% to 12%, why our fiscal policy should allow it to exceed even 50%? Must we allow the blast of black money to blind the moral vision of ourselves and our children of today's and tomorrow's?

All these considerations tend to erode the young's concern for a fragile and fragmented polity, anemic economy and poverty-ridden masses of the country. Affluence driven individualism brings into force an undesirable imbalance between (a) The demand of human resources for the development of the quality of life of *all* and (b) Its supply. Education mediates between manpower demand and labour supply. If the education system, in the name of democracy and autonomy, is not properly planned, possessive and competitive individualism is likely to give rise to a highly stratified and inegalitarian academia. And that builds up one sort of divisive pressure on the polity. Another sort of negative pressure is built up from below when mass education, entailing high expectation, ends up in frustration due to mass unemployment.

Unless the young learner turns out to be a good caretaker of cultural resources and dispenser of social justice, the people are not likely to be optimally benefited by their education for which they pay, directly or indirectly. Another responsibility that is increasingly devolving on our education system is due to the fast weakening of the family bonds and the atomisation of the community life. Unowned children, especially the unloved ones, and the mechanically educated humans do not know how to adjust themselves

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well with the atomic and unfriendly society. What is worse, they do not know how to live a fruitful life when the hypnotised period of their occupational demand is over. Unacquainted with the joy of leisure and creativity, the aged people, on retirement, are a hated burden of their sons and indifferent community.

III

What the policy-makers are required to think over is how best to generate long-lasting creative impulses in human beings, not only for manning laboratory, industry and government but also, perhaps more so, for minding the needs of the poor, the sick and the aged. Education and learning have to be linked to the needs of a developing society in search of sanity, unity and identity. "The value of a man", insightfully observes Einstein, "should be seen in what he gives (to the society) and not in what he (wants) to receive (from it)". Radical individualism is self-defeating. Unless we *produce* for *all*, the demands for just distribution and liberal consumption makes little sense. "Education", Marx writes, "is a process of production… (and) aims at the all-round development of man… mental and physical… aesthetic and ethical".

This integral approach to education is found in many other thinkers. For example, Mahatma Gandhi speaks of threefold education, the physical, the mental and the spiritual, as the ideal for the students of Gujarat Vidyapith. The same truth has been beautifully brought out by Gurudev Tagore when he observes that education "breaks shackles of individual narrowness… (and its) aim must be… to develop not only the *individual* aspect of the mind but also (its) *universal* or the *spiritual* (aspect)". He maintains that "all the different cultures found in India and… world, all phases of religion, art (and science), in which the universal mind has expressed itself in different ages and countries… (need to be brought together) without attempting the suppression of (their) natural differences".

What is integrality in personality is compositness in culture. What is compositness in culture is inter-disciplinarity in the field of learning.

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In the name of specialization our education is collapsing into fragmentation. The result is academia's increasing alienation from our own social milieu. The universities are expected to usher the learners into the universe of education, a unified field of interrelated disciplines. The university courses, particularly the higher ones, are required to be simultaneously degree-directed and research-oriented so that the truly educated people may remain for ever learners in the school of life and experience. Retirement does not bore them and old age does not frighten them.

IV

Why a student of physics, for example, should not have familiarity even with the rudiments of philosophy, logic and mathematics? The learners of today would be well advised to recall the inspiring and comprehensive scholarship of the ancient Indian geometricians like *Apastamba, Baudhayana,* and *Katyayana* who wrote both on normative sociology and jurisprudence or *Samkara*, the *Advaitin* metaphysician who composed devotional lyrics (*bhajanas*) and also offered the theory of quintiplication (*Pancikarana*) purported to explain the formation of the material world out of pure consciousness, the essential reality. Kanada, the author of *Vaisesika Darsana* and producer of the theory of Particles (*kana*) was also a philosopher-physicist. In the Islamic tradition we find Al-biruni (973-1048 A.D) who wrote on a wide range of subjects like history, geography, philosophy, religion, astronomy, medicine and gemmology. Omar Khayyam (1044-1123 A.D), generally known as a great poet, made significant contribution to geometry, algebra, astronomy, medicine and metaphysics.

In the western tradition from Pythagoras (c.582-c.497), Plato (c.427-c.347) and Aristotle (387 B.C. - 322 B.C.) to Leibniz (1646-1716), Kant (1724-1804), Hume (1711-76), Mill (1806-73) and Marx (1818-83) had been encyclopedic in their scholarship. Coming closer to our own time, we must refer to Russell (1872-1970), Einstein (1879-1955), Linus Pauling (1901-) and Von Neumann (1903-57) - each of whom had to their credit mastery over an amazing range of disciplines and the rare gift of original creativity.

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That without formal education humans may be creative genius or even epoch-makers are illustrated from the lives of the teachers of mankind like the Buddha, Jesus Christ and Hazrat Mohammad, and saints like Dadu, Kabir, Nanak, Moinuddin Chisti and Nizamuddin Aulia. Informal education has its own importance.

To impart a unified and useful view of the life world, the university system of today is expected to offer that sort of courses to young students which would encourage them to familiarise themselves at least with the fundamentals of basic science, arts and technology. It is youth which is the best receptive and creative period of life for being initiated in interdisciplinarity. All great thinkers who have influenced the modern world most have produced their best creative works within 20s and 30s of their life. For example, Marx (b.1818) wrote *Economic and Philosophical Manuscripts* in 1844, at the age of 26, *German Ideology* in 1845, at 27, and *Communist Manifesto* in 1848, at 30. Bertrand Russell (b.1872), basically a philosopher, started writing his *Principles of Mathematics* in 1901, at 29, which he developed later on, in collaboration with Whitehead, into *Principia Mathematica* (1909-13). The most seminal papers of Einstein on photoelectric effect, Brownian motion and relative motion were published in 1905 when he was only 26. Von Neumann's great contributions to quantum physics, mathematics, game-theoretic economics, computer science and reproductive mechanics came off before he was 35.

These great examples unmistakably show that human creativity is at its best when learners are young. It will indeed be a very welcome beginning if the UGC, AICTE, CSIR and other such bodies encourage and fund particularly those types of interdisciplinary studies and projects which will simultaneously benefit the people and academia and promote a distinct critical and creative temper in the country. If the spirit of interdisciplinarity and universality are instilled in the learners in their young age, the research frontlines will be continuously pushed forward and the academic and social harvest will turn out to be good and golden.

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13

Sri Appayya Dikshita

C.R. Pattabhi Raman
Senior Advocate, Supreme Court

We discern the triple stream flowing to make a confluence "Triveni" of Hindu religious life and thought from time immemorial. The first is represented by great Grihasthas - householders - from the Sapta Rishis downwards. Sita Devi in the Sundara Kanda of the Ramayana refers to connubial perfection of the Sage Vashishta and his Patni Arundhati. Fulfilling his various duties to the family and the community, the householder forms the backbone of our civilisation. He supports the Brahmachari and Sanyasi alike. In the Upanishads we find Sage Yagnavalkya preaching and practising Tyaga - living in the world without being worldly. He and his illustrious disciple, King Janaka demonstrated that there was no permanence or lasting happiness in mere worldly possessions and achievements.

The second stream is represented by philosophers and saints gradually retiring from the Householder's Ashram and finally becoming Sanyasins. To this category belonged many Rishis and emperors, so well described by immortal Kalidasa in his Raghuvamsa.

In the third stream we find sages who renounced the world even as Brahmacharis. From Suka Brahman downwards to the great Sankaracharya, Sadasiva Brahmendra and Sri Ramana Maharshi of recent times, we have illustrious examples of such saints and sages. Today in our minds are living the respected Jagad Gurus Sankaracharyas of Sri Sringeri Sarada and Kanchi Kamakoti Peetams.

Sri Appayya Dikshita belongs to the first category. In his case also we find renunciation of worldly possessions. He used the gold and

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other items of property given to him by his patrons for religious and educational objects. He had around him more than 500 scholars and disciples. He maintained them and distributed his wealth to the needy and the poor while providing also for his children and family.

Sri Appayya Dikshita was born in the second decade of the sixteenth century in Adayapalam, a hamlet in present day North Arcot District, neat Chetpat. His father Brahmasri Rangaraja Dikshitar, was a great scholar well-known in South India. Sri Appayya was named Vinayaka Subrahmanyam. It is common to find the grandsons named after the grandfather, particularly in the northern districts of Tamil Nadu. Dr. Pattabhi Sitaramayya in his book "Feathers and Stones" refers to the succession of the names of Ramaswami and Pattabhiraman for many generations in our family. It is also common in these areas to confer pet names on children much to the confusion of biographers and historians. This was mainly due to the respect the community showed to the distinguished ancestor whose name the grandchild bore. This was how Vinayaka Subrahmanyam was called Appayya and his brother Achan. Names like these as also Appukutti, Ayya Dikshitar occurred often in the Vamsavali - genealogical tree of the Dikshitar family.

We find in some treaties doubts expressed with regard to the exact date of birth of Sri Appayya Dikshita. Excepting the reference to his authorship in Dikshita's poetical and philosophical works, one does not get much biographical data about him. This is a common feature in India's ancient and long history. The fundamental Hindu belief is that all manifestations on earth are impermanent and the universal spirit which is in all things, moving and unmoving, alone mattered. This approach is well brought out in the Bhagavad Gita, where the Lord says that "all is Brahmam - the offering in Yagna, the offerer, the fire and the ghee are all Brahmam which alone is reached by those evolved whose thoughts are fixed in Brahmam-

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्मकर्म समाधिना ।।

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It is not surprising that until recently there have been very few Western style biographies of our great leaders, saints and sages. One never reads the name of the sculptor or the artist concerned in any of the ancient temples of India.

The century to which Sri Appayya Dikshita belonged was a peak one for human achievements. Shakespeare, his contemporary, was writing his plays in England and there was renaissance in Europe. In South India there was comparative peace. The raids of Malik Kafur and other marauders were things of the past. The Vijayanagar kingdom and principalities of Vellore, Karvetinagar and Chitoor were responsible for an efflorescence of Hindu thought an culture. The fanaticism of Saivite and Vaishnavite creeds which made even the great Ramanuja flee to Mysore no doubt continued, but with less violence than before. It had evolved into debates and dissertations and religious leaders sought to convert the rulers to their way of thinking and belief. The rulers were great patrons of art and sculpture and sought the company of savants and philosophers and bestowed wealth and honours on them.

Sri Appayya and his brother Achan were brilliant even as boys. Sri Appayya's learning was prodigious. He was not only learned in the Vedas but became a master of Vedanta and the Sastras at an young age. If one has to classify him in the galaxy of philosophers and writers of Bharatavarsha, he may perhaps be called a great Advaitin. His treaties like "*Sivarka mani dipika*" in this field are masterpieces. He was, however, truly catholic in his outlook and studies. It is remarkable that his writings on Vishishtadvaita and Dvaita philosophies are great works which have been prescribed as classical texts by the followers of those creeds. He, however, proclaims more than once that Eswara, Mahavishnu and Devi are all one. While facing the deities at Chidambaram, he sings "on the one side is Paramatma as Lakshmi and her husband and on the other as Uma and Eswara".

However, like Sri Madhusudana Saraswati who saw the Brahmam in Sri Krishna the boy, with the flute, he owns up to an inborn

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bias in favour of the blue-throated Eswara with his crescent moon on his head and Uma by his side, in spite of his being aware that all the manifestations of Paramatma are one. In his "Nyaya Rakshamni" which is a commentary mainly on the Brahma Sutras, we find him striking a path of his own. The Appayya Dikshitar Granthavali has brought out this rare work with the blessings of His Holiness Sri Sankaracharya Swami of Kanchi Kamakoti Peetam. Even a mere catalogue of 104 of his works is bewildering for the immensity of the canvas employed by him for expressing his thoughts and his philosophy.

Sri Appayya Dikshita anticipated the present psychic, mental and subconscious experiments, 400 years ago. He drank the juice of a powerful herbal drug - datura - and asked his disciples to write down whatever came from him when he was in the deep state of intoxication and out of his normal mind. What they have written down is astounding reading. It is a lucid Stotra "*Atmarpana Stuti*" praise of Eswara, his Ishta Devata.

He was a Siddha and a great Yogi. One of his yogic experiments was as unique as it was thrilling. In the later years of his life, he was subject to attacks of colic pain. He was convinced that it was due to his Prarabdha - his past Karma. Whenever he wanted to meditate deeply or while worshipping the Almighty, he made a bundle of his towel and put it in front of him. By his yogic power he transferred the malady to the towel and sat in meditation. His disciples watched the towel jumping about the place. To them he explained later on that he transferred his ailment which was in the form of an evil spirit to the cloth and that he took it back soon after his meditation was over.

It is the belief of great sages and saints of India that Nityakarma and worship done with faith confers on the adherent enough of peace, comfort and prosperity for his spiritual pursuits and worldly duties. Actually in astrological treatise it has been repeated that predictions, good or bad, should not be made mechanically where such persons are concerned. They may have to face slight misfortunes

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but they sail on the sea of life on an even keel. Sri Appayya exemplified this belief. He lived a life full of achievements and honours. The rulers of Vellore and nearby places honoured him with reverence and devotion. When he entered the Chidambaram temple in his 72nd year at an odd hour, the Dikshitars there hurried to get camphor and other things ready for the Darsan. They little knew that he had come there to shed his mortal coil. His famous sloka on that occasion is an epitome of his life and work. He says that in "Chidambaram he was praying to reach the Lord's feet; he had lived a full life, his children were good scholars and were dutiful. He had lived a happy family life and could ask for nothing more".

My father, Dr. C.P. Ramaswami Aiyar, who always spoke with reverence and some little pride as a descendant of Sri Dikshita, has described him as a "Polymath" in the early chapters of "History of My Times". The author has quoted him in extenso.

Sri Appayya Dikshita was born in the Sama Sakha and belonged to Bharadwaja Gotra. He refers to the great Rishi who played the host to Sri Rama in his travel to and from Ayodhya. Sri Dikshita, however, expressed a tinge of regret for not being born as a Yajurvedi. He liked the chanting of "Rudram and Chamakam" very much. He actually prayed that in his next birth he must be born a Yajurvedi and in Andhra Pradesh. He was deeply impressed with the devotion and learning that existed in Andhra Pradesh during his time.

In spite of fierce debates on the respective superiority of Saivism and Vaishnavism, we find mutual regard exhibited by the protagonists of those schools. The caste barriers had not become very rigid. One of Sri Dikshita's ancestors married a Vaishnavite lady. Sri Appayya Dikshita himself had, it is believed, as his second wife, the daughter of Sri Tatachariar, the great Vaishnavite leader. Her parents found it difficult to get her marriage fixed in time, and she was about to commit suicide. In an amusing incident referred to by him, we learn that on his approaching Kanchipuram laden with many honours and riding in a palanquin with armed escorts and elephants supplied by the ruler of Vellore, an old Aiyengar lady came out of the house

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to see what the Tamasha was about. She sees Appayya Dikshita sitting in the palanquin at the head of the procession and exclaims that it is after all "Achalu's husband". Sri Appayya Dikshita in one of his compositions exclaims, "In this hamlet of Kanchipuram, it is only my wife Achalu who was famous and not I".

In a famous Sloka he sings "a few wild flowers, bilwa leaves and drops of water offered to Eswara is all that is needed to live happily and to save one's soul. Not even doing this, many are condemning themselves to misery and want, and are also committing Atmadroha". Having praised the Lord, particularly Sri Margabandhu of Virinchipuram, in many works, he, like Sri Sankara, says that he was "committing sins by conferring a form to the Formless, by praising One who is beyond all thought and speech and by showing lighted camphor to One who was the cause of light and fire."

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14

Equal and Speedy Justice

Justice S. Mohan
Former Judge, Supreme Court of India

Questions which often arise in a lay mind pertaining to law are:

What is law?

Why should the law be obeyed? and

How to get justice?

To some, it may appear law is an ass. To them the reply could be:

"Law is an ass
The comment is fair
But the kick of an ass
Is a nasty affair."

Joke apart, it could be stated:

The law is a restraining influence to growth, to security, to character.

Without the limit of law, the ownership of property would cease and men would contend for their share as the wolves divide their substance.

Without the limit of law, the ambition of man, with his present environment would never cease, till he managed the earth and stood above the Sun.

Without the limit of law, the Sun and Stars and elements on high would clash and melt and roll to chaos in a saddened mass.

The Law that makes us, keeps us, rules us, gives us hope for effort

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and reward, is, after all, the better law for every one. It leaves man within its limits to work out mighty plans and accomplish great results.

How eloquently Aristotle defined law to be "reason without passion"; and despotism or arbitrary power, to be "passion without reason".

Why the law should be obeyed? could be best described in the words of Gothe:

"The laws for they great-
grandsire made.
Are laws to thee, - must be obeyed.
Must be obeyed, and why?
Because,
Bad though they be, they are the laws".

If, therefore, law is a true embodiment of everything that is excellent, it should be said, the Members of the Bar who have a vast reservoir of wisdom, thought and courage, are its torchbearers.

On the practice of Law, Sir William Blackstone would say:

The incurvations of practice,
are the most notorious,
when compared with
the rectitude of the rule;
and to elucidate the clearness
of the spring, conveys the strongest
satire on those who have polluted or disturbed it.

As there are spots in the sun, so may there be blemishes in the Bar; and if such can be believed, by the faithful censor of that Bar, to exist, it becomes his duty to indicate them. But after making every allowance for shortcomings occasionally deemed chargeable against some of its members, the Bar forms, as a body, an institution not unworthy of our nation, even if in respect only of the unostentatious liberty, honour and rectitude of the great majority of its members. It is a worthy object of any man's ambition, to be recognised as a loyal member of that Bar, whether cheered by the sunshine, or chilled in the shade.

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Without peace and order, there can be no society; no human relations; no progress; and no civilization. Advocates share with the Judges the responsibility for maintaining order in the community. They do not promote strifes but settle them. They stand for legal order which is one of the noblest functions in society, for, as Chatham has said, "Where law ends tyranny begins". Order which advocate seeks is not order of the grave. It is order based on justice. Justice is the highest thing desired by men on earth. It is the function of advocates to plead for legal justice for their clients, or decision of disputes according to the law.

The two problems which pertain to administration of justice today are: one is Equal Justice; and the other is Speedy Justice.

Unless and until the poor have access to these grand edifices of Administration of Justice, one cannot say that equal justice is meted out in Courts. There, the lawyer should take upon himself, without hesitation, and if need be, without fee or rewards, the cause of the common man who is poor and who cannot afford to pay the heavy court-fees, or for that fact, even the lawyer's fees. It is a fact beyond dispute that Administration of Justice has become costly. Poor litigants are finding it difficult to stand up to their rights. We are in turbulent times. The structure of society is changing. Landlordism, Capitalism and caste distinctions are crumbling to bits. The demand for making justice free is heard in every quarter. If that heart of the Fundamental Right, namely, the Equality Clause - Article 14 of our constitution, proudly proclaims equality before law and equal protection of laws, is to be meaningful, justice must easily be available to the poorest man in the country.

In the historic Magna Carta of England, we get the memorable words:

"To none shall we delay:
To none shall we deny:
To none shall we sell Justice".

It is this crusading spirit which must guide administration of Justice.

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No doubt, there are laws to help the poor. But they will remain mere letters devoid of meaning, unless the benefits of those legislations are made available to these unfortunate citizens.

> "Poverty often deprives a man of all spirit and virtue. It is hard for an empty bag to stand upright" -

So said, Benjamin Franklin.

To those people in the huts and villages, struggling to break the bonds of mass misery, we must endeavour our best to help them help themselves, because it is their right to get justice.

If a free society cannot help the many who are poor, it cannot save the few who are rich. Therefore, mere passing of laws fill in only statute books, but will not satisfy those in tears and stave off their hunger.

Mr. Lionara M. Lake wrote:

> "God' why do you Preach to Me of God? I tell you there is no God for the poor - no heaven. There is no hell except this life. No devil except the men who grind the lives of women and children into dollar and cents".

> "The above denunciation was hurled at me with vindictive, accusing force by a poor, emaciated woman whom I found, during my investigation, in a garret room under the shadow of a shattered bridge, where, by the sickly glimmer of a coal-oil lamp, she was watching a baby in bed. By her side sat the pinch faced, big-eyed child of four years, who, by sewing the buttons on the overalls, enabled her mother to earn dollars 3.75 in a week or ninety-eight hours, or fourteen hours a day, seven days a week. This is but one of the many cases that came under my observation, and by no means the worst".

Therefore, may I ask every Advocate to wield his arms for the benefit of those unfortunate, under-privileged. Let these words of Lord Cockburn inspire an advocate:

> "The arms which he wields are the arms of the warrior and

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not of the assassin. Let him accomplish this pursuit Per fas and not Per nefas".

Equally, another burning problem is the law's delays. Ever since the time of Shakespeare, there have been endless complaints about delays in litigation. They will break even the strongest nerves and stoutest resistance. Unjustifiable delays in the disposal of our cases in the law courts at present comprise the very basic legal rights of the countless people. As was pointed out by Earl Warren, Chief Justice of USA, while addressing the opening session of the American Bar Association on August 25, 1958, it imperceptibly corrodes the very foundation of the Constitutional Government. It is revolting to the sense of justice and to the fundamental principles of liberty. Our Constitution guarantees personal liberty and protection against arrest and detention in certain cases and possession of one's property and every one has to be conscious of such fundamental rights. And, to the extent that is so, there is created a disrespect for our law, when people sense that all these guarantees are not adequately enforceable with promptitude and effectiveness.

It was this concept which Chief Justice John J. Parker emphasised and said:

"If democracy is to survive...
it must be able to
demonstrate its efficiency;
and nowhere is this efficiency more
important than in the fundamental
matter of administering justice.
The administration of justice
is the lawyer's business;
and to see that business
is conducted with efficiency
is one of the most important
duties that confronts him".

With this administration at the background, it has to be seen whether the Judges are fully discharging their duties or are merely whiling away their time and wait until solution to their problem

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is thrust upon them by an aroused lay opinion. For inaction within our profession must of necessity, bring about action from without, involving many misgivings, haste, or even fury. Action from without or an aroused lay opinion would be a tragic thing indeed. It will result in diminishing the prestige of our judicial system and the rule of law at a critical moment in our history.

Therefore, it is that both the Bench and the Bar, entrusted with the prime responsibility for the administration of Justice, make up their mind and promote the common cause; we can find then the solution. We can achieve this object in the manner that will not only be orderly, but that will increase the confidence of our people in the law courts as well as the legal profession. Both the Bench and the Bar have to exercise vision, exertion and self-discipline needed for efficient and speedy administration of Justice.

Society is looking itself over, in our day, from top to bottom, is making fresh and critical analysis of its very elements, is questioning its oldest practices as freely as its newest, scrutinising every arrangement and motive of its life. It stands ready to attempt nothing less than a radical reconstruction. That is possible only by frank and honest counsels. We are in a temper to reconstruct economic society as we were once in a temper to reconstruct political society. I doubt if any age was ever more conscious of its task - or more unanimously desirous of radical and extended changes in its economic and political practices. Some reconstructions we must push forward which a new age and new circumstances impose upon us. But we can do it all in calm and sober fashion, like statesmen and patriots. Let us lend a hand to make the structure symmetrical, well-proportioned, solid, perfect. Let no future generation have cause to accuse us of having stood aloof, indifferent, half-hostile, or of having impeded the realisation of right. Let us make sure that liberty shall never repudiate us as its friends and guides. We are the servants of the society.

In fine, I would conclude

"The world demands that we loyal be to the cause that is just, to the cause that is free".

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15

The Spiritual Link

Justice T.S. Arunachalan
Acting Chief Justice, Madras (Retd.)

May be Tiruvannamalai or it can be Kanchipuram, that brought Dr. K. Venkatasubramanian (K.V. to me) and I, into close contacts. There is an injunction, that no article should detail the qualities-head, heart or the whole being, of the seventy year young hero. Having been in the judiciary for quite some time, I had the injunction vacated, to a limited extent, to choreograph a sprinkling of the respect and love I had developed towards him.

The first attraction was for his writing, constant enough, in dailies and weeklies, covering a wide range of subjects, dear to him viz., Philosophy, Education, Environment, Development, Tamil Studies, International Relations, Administration etc. Recently his scribing was on politics, rarely done of course, on the internal strength and firmness of the elected guider of the destiny of India. Whatever be the topic, the views expressed were bold, outright and often times thought-provoking. On the platform he was a fluent speaker in Tamil and in English and the impact on the audience, guided the time factor. All his views on the system of Education - existing and what it could be, had a deep impact on me - all these were my reactions, before we had met.

"Talents" are not always the top-notchers for public relations, as amiability and ready to help attitude are. This reputed educationist was ever prepared to attempt to help a good cause, with all sincerity at his command, unmindful of the result, which of course, was most often positive.

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Bhagwan Yogi Ramsuratkumar Maharaj, Tiruvannamalai, is my Guru, whose first darshan, I was privileged to have in the ides of 1989. Dr. K.V. has had darshan of my Guru, years earlier and he was in constant communion with that God-child. The narration of certain incidents-nay actual happenings, in his contacts with the Tiruvannamalai Avatara purusha, when I was a novice in that path, really cemented our friendship. Dr.K.V. was to present his Doctorate papers, in person, to a Professor at Ahmedabad, on a date fixed. Before then, he sought the blessings of Yogiji. Yogiji told him, that it may be possible for him to do that work, only after a fortnight and that travel to Ahmedabad then was unnecessary. Human nature being what it is, the ego which tops the list in all of us, Dr. K.V. not being an exception, atleast then, prevailed over the guidance of the divine, and the Ahmedabad trip went on as scheduled. The disappointment at Ahmedabad, experienced by the doctorate to be, is that the Professor he had to meet for the thesis-submission, had unexpectedly left the shores of our country for a conference and was slated to return after two weeks, struck an indelible impression, that saints of that high order can see through the whole universe and our made to order non-beliefs should commence melting away. A chain smoker he was, in obedience to the command of Swamiji, that an educationist shall not smoke, had given up that long time habit, probably realising, after the Ahmedabad incident, that every word of the sage, has meaning pregnant.

'Divine Sources for Human Resource Development', the theme chosen by Yogiji, for a conference at Chennai, in 1990, brought us together, on a common platform. It was in that conference, that I had the revelation, that Yogiji was all pervading, unlimited, universal and infinite, for the big portrait of His, which adorned the lecture hall, to my vision, was Yogiji in life and blood, with movements and changing expressions, and not a mere framed picture. Similar reaction was the experience of my younger brother Dr. T.S. Ramanathan. From then on, Yogiji is, I believe transforming me, without my knowing it, as several devotees have felt. My faith in

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Him is absolute and surrender total. Am I not right in the titling, that our link is spiritual first and last?

Kanchi mutt has been our family divine retreat for decades. My parents were ardent devotees of Kanchi Mahaswamigal and I fell into the groove, after initial misapprehensions - childish and foolish, as they were. Once when Mahaswamigal was camping in Chromepet, where my uncle resides, my parents had elaborately planned to spend two days at Chromepet and have darshan of the God - incarnate and listen to his discourses. When I was asked to join them, I attempted to excuse myself, on the bonafide pretext, that I had no belief in Him, due to certain tell-tale stories circulated in the student community. My father chided me and rather unusually, I stuck to my view. Knowing my weakness for photographic endeavours of great personages, my father prevailed upon me, to join the family, assuring me, that I would have sufficient opportunity to 'click' the Jagatguru. That made me mad and I was in Chromepet, after extracting a promise from my dad, that I will not be compelled to offer namaskars, to the Acharya, in whom I had then no confidence. This conversation was only known to three, my parents and I. At Chromepet when I commenced to operate my camera, fixed with a flasher, to be fitted with sylvannia bulbs, for every click, unlike the present day electronic flash, the Saint called me and said, that I need not take his pictures. Frustrated and disappointed as I was, I started in anger, at my father, who was personification of compassion and affability. I packed up my photographic kit and was waiting to leave, after the sage departed, from that little hillock, that being the natural tendency, due to heredity and bringing up, when the call came from the Mahaswamigal, that I can then take His pictures. Thrilled and swimming in enthusiasm, I quickly made the equipment ready for operation. The Paramacharya stood with his dhandam and later sat with His Kamandalam and encouraged me to take several pictures, some with his devotees too, which included my parents.

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The pictures of Mahaswamigal were so cute, that I was anxious to receive his compliments, on my photographic skill, rather than the blessings everyone craved for. My father and I were at the Sankaramadam, at West Mambalam, on a particular day, at noon, standing in the queue, to have Darshan/meeting of the saint. We were called by the Acharya, out of turn. I was called alone first and the Jagatguru asked me, in a low tone "Have you now developed a little confidence in me?" Wonder struck, sweating in nervousness and fright (probably that is Bayabakthi), I was even unable to murmur an answer. The pictures were asked for and the sage complimented me, as I had earlier desired, and showered His blessings too, in abundance. The talk in house, confidential as it was between three, if it was known to Mahaswamigal, to interrogate me, is He not, that all pervading Divinity? Many more instances of such nature, surfaced later. My surrender to Him was the natural and logical consequence and that steadfastness continues and continues.

Dr. K.V. and I have shared anecdotes on Mahaswamigal, on several occasions, in and out of Kanchipuram. A great spiritual personality, believed to be an incarnation of the Divinity, had once arrived for Darshan of Mahaswamigal, at his out door camp. Dr. K.V. who was present then, had told me of this instance. A garland was materialised and the Jagatguru adorned himself with it. When the Mahaswamigal wanted one more garland, a second attempt was made, but materialisation evaded, and it appears, that it was then conceded, that there is a difference between the sun and the electric lamp. All incarnations are great in their own way, their only object being to help us in attaining salvation. Their wavelengths are the same, and it will be prudent if we understand it. All divine vibrations must infect us. Divine dispensation, at times of distress, had to be experienced, rather than being explained.

Dr. K.V. is versatile, no doubt, but to me, he is greater still- a bosom friend.

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16

One's Concern for the Country

Justice Shivaraj Patil
Chief Justice, Rajasthan High Court

We have celebrated the Golden Jubilee of our independence. Many of us, more so youths, do not have direct information, and also do not know the magnitude and the details of the freedom struggle, but we certainly know that thousands and thousands of people did sacrifice their lives and limbs, properties and professions, with the one point programme of making this country free from British rule, so that the people of this country can be happy and healthy in free India. The immediate and basic concerns of free India were to provide food, shelter and clothes to all, and the imperative needs were to fight against ignorance, disease and poverty.

If we look to the history of freedom struggle and the sacrifices made by all those patriots, we will be certainly moved, and we will be able to know the price paid for getting independence. Intense spirit of patriotism will have to be imbibed and cultivated by all throughout the country. From time immemorial, Indian society has been believing that there is nothing higher or nobler than the mother and the mother-land. It is desirable that right from childhood, children are trained in this regard, to make them realise that the freedom of the country was secured as a result of great sacrifice and struggle of millions for several years, and that the onerous responsibility of preserving and protecting the same rests on their shoulders. It is appropriate to remember and quote the words of Nethaji who was a patriot of patriots. In his historic address to Azad Hind Fouz soldiers on 4th July 1943, he said:

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"Comrades! You have voluntarily accepted a mission that is the noblest that the human mind can conceive of. For the fulfillment of such a mission no sacrifice is too great, not even the sacrifice of one's life".

"Today is the proudest day in our lives. For an enslaved people, there can be no greater pride, no higher honour than to be the first soldier in the Army of liberation".

"For the present, I can offer you nothing except hunger, thirst, privation, forced marches and death. But if you follow me in life and death, I shall lead you to victory and freedom. It does not matter who among us will live to see India free, it is enough that India shall be free and that we shall give our all to make her free".

Democracy is deep-rooted in this country during the last half-a-century. Sometimes doubts and difficulties are expressed in some quarters at some levels as to the functioning of democracy in this country. In my view, looking around the neighbouring countries, the very fact that we have survived as a great democratic country, for half a century with all diversities, and stood united, is itself commendable. But at the same time we cannot be complacent. There is an imperative need for participation of persons with character and concern for the country in all walks of life, to sustain our democracy, to protect the rule of law, and to promote the welfare of people, particularly the poor people in the rural areas.

Our country is secular, and in the very preamble of the Constitution, it is stated:

"We, the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic, and to secure to all its citizens--.
Justice - social, economic and political;
Liberty of thought, expression, belief, faith and worship;
Equality of status and of opportunity; and to promote among them all

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Fraternity, assuring the dignity of the individual and the unity and integrity of the Nation;

In our Constituent Assembly this twenty-sixth day of November, 1949, do hereby adopt, enact, and give to ourselves this Constitution".

Added to this, Articles 14,16,19,25,26,27,28,29,44 and 51A point out to the inbuilt secularism in the Constitution.

The word 'Secularism' is now enshrined in the preamble of our Constitution, which symbolises respect to all religions. Under the scheme of Constitution, every one is permitted to profess, practice and propagate his views so long as his conduct does not interfere with the equal liberty of others. Gandhiji practised and said:

> "All those who are born in this country, and claim her as their Motherland, whether they be Hindu, Muslim, Parsi, Christian, Jain or Sikh, are equally her children and are, therefore, brothers, united together with a bond stronger than that of blood".

Pandit Jawaharlal Nehru, on December 26, 1955, at Trichur, cautioned the people against divisive and disruptive tendencies in these words:

> "I lay stress on the unity of India, not merely the political unity which we have achieved, but something far deeper, the emotional unity, the integration of our minds and hearts, the suppression of feelings of separatism".

For the peaceful co-existence of living beings in the different parts of the world, secularism has become a necessity. More so to a vast country like ours with different faiths, languages, traditions etc. The secular outlook in thoughts, and secular approach in all actions are the immediate imperatives today, more than at any time in the past. The statement of Swami Vivekananda that,

> "Upon the banner of every religion will soon be written, in spite of resistance: 'Help and not fight', 'Assimilation and not destruction', 'Harmony and peace and not dissension'"

if read in proper spirit, and practised accordingly, peaceful co-existence becomes a pleasant reality.

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Religions in the hands of people should spread the message of love for mankind and they should not turn out to be deadly weapons to take the lives of the people belonging to other faiths. The words of Shree Sai Baba, "Help ever, and hurt never" should be strongly implanted in the minds of all. If everyone understands the true spirit of religion, there will be respect for other religions, and compassion for the sufferings of the people, which can certainly plant smiles on all human faces, making secularism meaningful.

It is said there is no religion greater than the religion of Humanity, and there is no services greater than the service to the Motherland. All efforts must be made to build bridges between man and man, on the foundation of love, brotherhood, and compassion, but not walls of hatred and distrust. All the citizens may shake hands with warmth and affection symbolising and signifying emotional integration of people belonging to different faiths, to live happily and harmoniously on the lap of the great mother - the motherland. In this regard, particularly the women have greater role to play, because good women can give great civilization, and good mothers a great nation. To which section of religion the air we breath belongs? To what religion the water belongs? Is there any religious label to a river or a mountain in this country? The answer to all these questions is in the negative. Inevitably, we have to co-exist and if so, why not live peacefully and harmoniously for the well-being of everyone in this country?

If someone gives a small monetary help, or some other help at individual level, you feel indebted to such persons for such small help. Then it logically follows that all those who, after completion of their education, occupying positions and high places in the country, may be in different walks of life, are greatly indebted to the society and the country. They have to essentially discharge their debt to the country by serving all those who are needy, unfortunate, less fortunate, deprived, under privileged, poor, sick and suffering. To serve, one must have compassion, concern, conviction and commitment to duty towards the country. If all men and women

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in all walks of life work hard and perform their duties with honesty and humility vibrating at heart for the well-being of the people of this country, the purpose of education is well served. Education without compassion and the human quality of sympathy for suffering people, fails to serve the society in some respects, because, compassion is the golden chain which ties the society together.

No doubt the country needs Doctors, Engineers, Lawyers, Scientists, Technocrats, Teachers, Administrators, etc. But, if all these persons live for themselves without any concern or response to the needy and suffering, they do not serve the country and their fellow-beings, but serve themselves. In order to command the esteem and respect from the society, one has to essentially serve the society. The pleasure of giving and sense of sacrifice can only be experienced. Individual achievements may not be very meaningful and useful unless they aid and help the sick and the suffering, the handicapped, the under-privileged, and the needy.

To serve a human cause, neither label nor official position is required. We are indebted to the society for the positions and possessions we have. One has to be contented as there is no end to desires. It is not wrong to be ambitious, but it is more important to be contented. In the situation we are placed, wherever we are, we can afford to be compassionate and useful to serve the society in our own way. The poor people may not pay, but they pray for the services rendered. Mother Theresa said:

"Serving hands are holier than praying lips".

Donation of a bottle of blood may save the life of somebody; a helping hand to a handicapped in times of need may go a long way; creating awareness among the people of the value of organ donations including eyes, in accordance with law, may be a service in a great measure. For example, donation of eyes will give vision to another man to see the rest of the world with the eyes of the generous donor. Even if the donor has died, his eyes could live to see the world through some other person. This equally holds good in respect of other organs as well.

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If you make literate, or educate one, that itself is a great service not only to the person concerned, but to the family and in turn to the country. Make the people to realise the importance of family planning and population control, which will have the ultimate bearing on the welfare State. Thus there are many avenues to serve. All that is required is, urge to serve with compassion and commitment. The youth in general, and among them women in particular, can serve in these areas effectively and efficiently.

One makes a living by what he earns, but one makes a life by what he gives. We must always endeavour to fall into the second category. It is all the more necessary for such a commitment in the 51st year of our independence, as we have not been able to give the common people of this country what they expected and to the extent expected. It is time to introspect and dedicate ourselves to the cause of the country with the spirit of sacrifice and service.

The earlier generations fought for getting freedom to the country, and made the country free. It is for the present generation to do their best in protecting, preserving and promoting the ideals set for free India. If this generation does not wake up and does not meet the demand of time to serve the country, the future generations may hold all the concerned people of this generation guilty of non-performance, or improper performance of their respective duties.

It was said the British empire was very vast and mighty, so much so, it was claimed that the Sun never set in the British empire. But the patriotic, sacrificing, and selfless persons of this country, both men and women, struggled and fought for freedom of this country, and ultimately they secured it. It became possible for all of us to breathe the air of freedom in this country. They did not have political power, army, or weapons. Then, what was that great power which could demolish the British rule and relieve millions of people of this country from slavery leading to freedom? The answer is immediate and simple. The sterling character, patriotism, sacrifice, selflessness, total dedication, and unshakable determination of all those who fought for freedom, generated that great power which

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was able to put an end to the mighty British rule.

If so, is it not possible to eliminate the existing evils in the country, and is it not possible to fight against poverty, disease and ignorance to the fullest extent? The answer again should be in the affirmative, when the country is free and democratic with all natural resources, potentialities, and man-power, provided the people of this generation and the generation to come, fight with the same spirit and character of those who fought for freedom of the country. The task of the youth is great, and expectations from them is greater. I am optimistic that the country has a great and bright future in the hands of the youth all over the country with strong character, confidence, determination and dedication to do the best wherever they are for the progress of the country and the happiness of all.

I have no doubt in my mind that the youth of this country have great potentialities, challenges, opportunities and bright future. But they have to move in a right direction, and they must be hardworking, honest and humble. If they do so, they can certainly make the future of this country bright while they also shine. Thomas Carlyle says:

> "Make yourself an honest man, and then you may be sure that there is one rascal less in the world".

The country urgently needs today, more than at any time in the past, after independence, people of character, who can fight against the evils of corruption, crimes, and caste. The people are now having great hopes and expectations from the youth of this country, particularly the educated.

The sovereign people of this country can have the Government of their choice for the proper governance of this country. An atmosphere must be created by strong public opinion, that only people of character and concern for the country, who are honest and upright, shall have place in the democratic set up to govern the country, the paramount consideration being the welfare of the people, treating them with all fairness. The youth constitute a large section of voters having been conferred with the franchise. It should not be understood

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that all the youth should be in active politics, at the cost of their career, but they should be instrumental in building public opinion as to what is good for the country; besides, they themselves participate in choosing representatives of the people, in whose hands the interest and future of the country is safe and secure.

It is time to mend and amend the systems which have negative effects on the society, and to encourage and enforce the systems which advance the noble ideals enshrined in the preamble of the Constitution. We must adopt the attitude of positive and constructive thinking and righteous action in all our endeavours. There is a need to unlearn the negative and destructive approach wherever it is. The earlier it is done, the better it is for the country in the interest of all.

The centres of learning, whether Universities or Colleges, or Schools, have also a great and useful role to play, in imbibing and encouraging the core characters such as Secularism, Patriotism, Sacrifice, and Service, in the youth who shall be the torch bearers of these qualities. The educational institutions have to think of some way of emphasising the ethical and moral values in the students, which are very much needed in the present times. The elders and the teachers who are all concerned with such educational institutions, in my view, have a duty and responsibility in this regard, and they can create a deeper impact by their own examples, showing that they respect the values in life, and they too practise them. Education has produced a vast population of people, who are able to read but are unable to distinguish what is worth reading. The teachers are in a position to guide the students as to what is worth reading to improve them, although they are not perfectible, but they are improvable.

The brilliant brains must rest on strong and healthy shoulders, coupled with clean and compassionate hearts, in order to produce marvellous results in all walks of life. I am conscious it is easy to say but difficult to do, but it is not impossible to achieve the ideals we set for ourselves. Then, why not make a beginning now?

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17

The Originality of Tamil Law and its Reconstitution

Justice David Annoussamy
Former Judge, Madras High Court

A. Originality of Tamil Law

1. Its Specificity

Tamils are known for their passion for justice. Myths and legends glorifying absolute justice and chastising unjust acts abound in their literature. There is a plethora of didactic works enunciating ethical principles for the proper conduct of man (Aram). But there exists no treatise of Tamil law - ancient or modern.

One would be tempted to believe that, being Hindus by religion the Tamils would have adopted Hindu Law. If it was so, there would be Tamil versions of at least some of hte numerous Sanskrit texts on Hindu Law. The absence of such work in Tamil by itself is a sure indication of the non-adoption by the Tamil of Hindu Law. On the other side, the testimony of European visitors is firmly in favour of juridical specificity of Tamils. Father Bouchet, a French Jesuit missionary, who lived for a long time in Madurai, in his letter dated 26th October,1714 to Chief Justice Cochet de Saint Vallier (President des Requites du Palais, Paris) gives detailed information on the administration of justice in South India. He affirms that customs prevailed over anything else and people used to go and consult the Brahmins at Kanchipuram who were experts in Hindu Law only in respect of certain matters of estates. During the first

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period of the French Rule in Pondicherry the French established a Special Tribunal called "Choultry Court" for the Indian population. Leon Sort, French Judge who later made research and perused all the Judgements of the Choultry court found that only in two cases, parties relied on Hindu Law. Those parties were found to be Brahmins and they were sent to Kanchipuram wherein were the competent authorities. There is nothing astonishing about the situation. As per Manusmriti the King has to settle cases according to the customs prevailing in the locality, and applicable to the classes and families to which the parties belong. Baudhayana also unequivocally states that the principles of Hindu Law would not apply to South India. John D. Maine, a forerunner in the studies of Hindu Law, categorically affirms that the influence of Aryans in matter of law on Dravidians races was extremely weak till justice started to be administered by British officers who had recourse to the help of Brahmins. It is now well known that Hindu Law was applied in a systematic manner in the whole of India with a uniform jurisprudence for the first time by the British Courts.

2. Oral Law

A question then arises why the Tamils who had their law and to whom writing was well-known, who have produced magnificent literary works and who have also produced treaties in all subjects corresponding to treatises in the same subjects in Sanskrit, have not written a single treatise on law. It is not a matter of inability any way. The Tamils were rather accustomed to oral law, they did not want to modify the form of their law. Father Bouchet was also intrigued by the situation. He questioned the Tamils of his period on the subject and he obtained the following answer : "If customs were written in books, only scholars would read them. On the contrary, customs which are transmitted from century to century through tradition every one is perfectly aware thereof". Father Bouchet went further. He tested whether the essential rules of Tamil Law were known to the people and found that even a young shepherd could say what was permitted and what was not.

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It is worth noting that the Tamils who had repugnance to written law had recourse to documents as the mode of proof. In the episode of Sundarar in Periapuranam of Sekizhar, when the parties appeared before the Jury, they were told: "You have to prove your claim with the help of either the custom or writings of witnesses". From the Diary of Anandaranga Pillai of 18th century regarding Kanagaraya Mudaliar's estate case we find that the committee which was entrusted with the work of settling the dispute gave the parties exactly the same direction. Therefore, we can deduce that from the time of Sekizhar in 12th century upto 18th cnetury and most probably earlier, this was the approach of Tamil courts. This indicates the large prevalence of documents. The French also, when they settled here in Pondicherry, came across the practice of reducing into writing documents of loan of money; those documents attested by the parties, the scribe and two witnesses were called at that time Panchareddi Pathiram. The French have directed to continue that practice. From the above quoted episode of Sundarar we find that there was also an office where duplicates of documents executed by the parties were preserved according to rules and which could be produced whenever necessity arose.

3. Advantages of Oral Law

The contrast between this highly elaborate practice of preservation of documents and the absence of written law may be puzzling. Of course, Tamil Law is not the only one in the world which is oral. All the laws before the invention of writing were oral and even after the invention of writing many laws in parts of India and in Africa remained oral and still remain oral. But in the case of Tamils, the position becomes striking on account of the high development of writing in other spheres including documentary proof. This is an indication of the aversion of the Tamils to written law. Writing by itself though was a progress in the history of humanity, has brought along with it a trail of consequences injurious to human beings. I shall not expatiate on this point here. I shall only mention that the difference between the highly educated and the most ignorant in any society became wider with the advent of writing. In the matter

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of law also though writing is of obvious advantage, it may be also in some way injurious. I need not here elaborate on the advantages of the written law which are well known, but only confine to the advantages of the oral law. Writing leads to strong and centralised government which does not in any manner improve the security and freedom of the individual. The individual loses his grip on law. A specialised group namely, the jurists, emerge for telling the people what their law is. Written law has a tendency to crystalise law in rigid detailed principles; where the law is oral, the substance thereof is known and a solution adapted to the facts is easy. There is no strict *ratio decidendi* which may be hampering while dealing with subsequent cases. Written law leads to dispossess the average citizen of law, while he remains deemed to know it. The knowledge of law is much more prevalent among people, when law is oral.

In the system of oral law the Judge is not strait-jacketed, he is not tied by any rule, he is entirely free to discover the truth and to give the solution the most adapted to the circumstances. The modes of proof are left to the parties (Kannaki's device) and the judges. A perusal of the stories of Mariathai Raman would give an ideal of the vast powers entrusted to the Judge by the society. The fate of the case was not left to the difference in the ability of the advocates. It goes without saying that this system implies a full confidence of the parties in the Judge. It has been found that in general, in a country with oral law, the impact of the official machinary as a whole on the individual was less.

B. Reconstitution of Tamil Law

1. The Dutch Contribution

This specificity of Tamil Law remained intact till the advent of Europeans. All European countries had more or less the same policy namely, to respect the customs of the inhabitants, but they have taken upon themselves the task of administering justice to Indians as well. They were accustomed only to administer justice of written law and therefore they wanted that customs be reduced

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to writing for their convenience. The Dutch achieved the best success in this field. They have left a collection of customs known in Tamil as Desavalamai (meaning customs of the country). The idea cropped up in the mind of Henry Zwaardercroom, Governor General of Dutch India. As per his order the Governor of Jaffna Patnam, Cornelis Joan Simons, sent a letter of request on 14th August, 1706 to Claas Isaaksz, "dissawo" of Jaffna Patnam to collect and consolidate the customs and the rules of Civil law which the inhabitants of the province have been observing on the subjects found to be the most important. Claas Isaaksz who had been more than thirty years in Ceylon, the most part of which in Jaffna, took up the task with zeal. He complemented the knowledge he possessed already on the subject by enquiring 12 Mudaliars. The work was completed expeditiously. At his request, a translation of his work was circulated to another set of 12 Mudaliars at the choice of the Governor for the purpose of ascertaining its correctness. When that body also attested that the texts presented to them were in conformity with the usual customs of the locality, the collection was approved by the Governor on 16th December, 1707.

When the British took possession of Ceylon, Desavalamai was translated into English under the personal supervision of Sir Alexander Johnstone, Chief Justice. He has noticed the great veneration that the population had for the collection. He tested again its correctness by personal enquiry. He distributed copies in Tamil to the heads of the villages with the direction to explain it to the population. Had the population forgotten its custom once it had been reduced to writing or has the Chief Justice forgotten that it was a collection of customs obtained from the population for the use of foreign Judges? In any case the British have modified the nature of the collection by a Regulation dated 8th December, 1806. The Governor declared that it will have the force of law and has placed it in the Volume II of the Legislative Enactments of Ceylon.

However precious, however original was the Tamil oral law, it is no longer available after three centuries of foreign rule. Everyone

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would now be interested to know its content in its entirety and purity. For that purpose Desavalamai is a precious document. Of course. it deals only with certain matters of civil law as it was at a particular time in a particular place, but it is the sole systematic exposition of Tamil law which we possess and for that reason it is an extremely precious document. The Tamil Law as it developed in Ceylon under the British is expounded in a book by Justice H.W. Tambiah under the caption of "The Laws of Tamils in the Jaffna"; it contains also in appendix the English version of Desavalamai.

2. Contribution by other European Powers

In order to reconstitute Tamil Law the work of other European powers would also be very useful. On the French side, the judgements given by the Choultry court till it was abolished have been preserved. Those judgements were given on the advice of local people according to the local custom. Thereafter, when the French took over the entire administration of justice even in respect of Indians, they have constituted a consultative committee on Indian Jurisprudence by ordinance dated 30th October, 1827. The Committee consisted of nine members belonging to various castes and well versed in customs. It was consulted by the courts on questions of customary civil law. The opinions of that committee on those questions from 1828 to 1895 have been published in Pondicherry by Leon Sorg. The Judgements of French Courts on Tamil law are available. They did not apply Hindu law like the British, but the Tamil customs as they were made available to them. French Judges have also written several text-books on Hindu Law as in force in Pondicherry at that time for the benefit of the newly arriving Judges and law students.

The British did not constitute such a committee, but their legacy is very important on account of the vast area they ruled. Judgements of courts during the first period of their rule will be a source of precious information. In addition British Administrators have left reports and manuals, gazetteers which contain many details on the customs of Tamils.

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3. Other Sources

Apart from those sources which deal directly with customs there are other sources which are not to be neglected; Inscriptions, Tamil literature, Tamil Folk literature, Diaries, Momoirs, Essays. Similar works in other languages are also to be explored - mainly those in Arabic, Chinese, Portugese, French, English, Hindi, Kannara, Malayalam, Telugu, Urdu and Sanskrit. In the perusal of all these documents the yielding in matter of law may be very little, because those documents were not meant to provide legal information. But an alert jurist may find many allusions which, if put together and critically analyzed, may help him to reconstitute one rule or an institution.

The above study may be complemented by field studies. Even now in remote rural and tribal areas the old customs are still prevailing and the new written Anglo-Indian law is unknown. Tamil population which has migrated overseas have also preserved their customs intact to the extent permitted by the local law. Field studies in those palces like Fiji islands may yield good results.

4. Methodology

While making studies for the purpose of the reconstitution of Tamil law one has to be very cautious about the approach. In the first place one should not make a confusion between ethics and law. Even if ancient courts were called "Aram Koor Avaiyam", the decisions could not have been strictlly in accordance with the rigid principles of ethics. Ethics gives ideals that each human is asked to attempt to reach, but they are not fully reachable to any one and therefore they cannot be made law. However, most of the legal principles are based on ethics which therefore constitute the backbone of law. If this difference is kept well in mind, ethical works may be of great help. Secondly, the scholar engaged in rediscovery of Tamil Law should not lose his energy in premature comparisons and discussions. He should avoid comments or criticisms. He should try to restore the rules or the practice of

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law as it prevailed as exactly as possible. He should be aware that rules of law may vary according to time and place. He should not forget that the meaning of the words may vary according to time and palce and according to the context. Many idle discussions could be avoided if this is borne in mind.

Therefore, the work of apprehending the rules of practice of law will be extremely delicate. Before making known to the public any discovery, however small it may be, the research fellow should endeavour to have at least two sources. He has to ascertain whether the rule is original or drawn from other Dravidian countries or Aryan principles. He should bear in mind that the inscriptions would disclose what was prevailing among the writing-oriented section of the population and that it may not apply to sections of the population without any link with writing. In all publications the research fellow should give exactly the full reference, in order to make them reliable and to enable others to check if need be and make use of the research done by one person after tremendous efforts for further discovery. The initial works should take the form of monographs; a topic, a process of justice at a particular place at a particular time, the findings in a particular source or kind of source. Every monograph should be exhaustive, leaving nothing to be added. The work of compilation may start when the work of monographs is nearly completed. For the reconstruction of Tamil Law, in many cases the collaboration of two persons may be necessary, a jurist on one side and the language specialist on the other whether of old Tamil language or a foreign language.

5. Benefits

The reconstruction of Tamil Law will prove to be a very time-consuming and delicate work. But it is worth doing. First, it will enrich the modern legal Tamil vocabulary by the adoption of the words used in the past. In that connection judgements rendered in Tamil during the first British period and which are preserved will be extremely useful because some of the Judges were very proficient in Tamil, like Vedanayagam Pillai. Secondly, if there

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is any legal principle of Tamil Law which is still alive in the country and which is worth being restored officially, steps may be taken in that direction. Thirdly, in all matters of knowledge there is interest in knowledge itself. That is the magic and greatness of science. The result will not be predictable; knowledge will yield result in the most surprising manner at the most unexpected time and in the most unexpected place.

For promoting studies in the Tamil Law the following steps may be taken:

1. Tamil Law should constitute a substantial part of the subject "Legal History" taught in Law Colleges in Tamil Nadu.
2. In one of the M.L. Courses, Tamil Law should become a compulsory or an optional subject and
3. Tamil Law as part of Tamil Civilization should form part of the syllabus in B.A. and M.A. Courses in Tamil.

The above courses will prepare students to take up research work in M.Phil. and Ph.D. courses. Those students under the guidance of their professors would become the main artisans of the attractive and challenging tasks of the reconstitution of Tamil Law.

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18

Second Vision for the Nation

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India's Strength

High Technology in India

Let us look back and try to see the pattern of gradual build up of national strength in various areas. On the agro-animal side, India has seen Green Revolution in the 1960's followed by Operation Flood in the 1970s. These successes have been followed by many more, namely the launch of Rohini Satellite in the low orbit using indigenous rocket system; India Remote-Sensing (IRS) Satellite launched in 1980s; and Agni launched in the late 1980s and early 1990s. INSAT has been put into orbit and satellite communication has been ushered. In 1994, the Polar Satellite Launch Vehicle (PSLV) placed our own IRS in sun-synchronous orbit. Advanced Light Helicopter (ALH) and the main battle tank Arjun are on way to reach the user services. Indigenous super computers have also emerged from multiple development teams.

Thus, India has already joined the select band of advanced countries in a number of areas. Our scientists and engineers have successfully demonstrated that they are capable of developing world class technology systems. By 2000, India will have a super computer of 20 Giga Flops and power generation of 100,000 MW. The digital exchange will have 20 million lines. Of course our dream will be strengthened by launching of Hyperplane with the capability of

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putting 15 tonnes payload in Low Earth Orbits. This Hyperplane can be reused for about 100 take-offs and 100 landings.

Core Competence for Self Reliance

During the last two decades, the country has attained core competence in many critical areas of armaments, combat vehicles, electronics and communications, aeronautics, missiles, life supporting system and computing systems. Today, we are on par with developed countries in realising certain high performance missiles such as Prithvi, Thrishul, Akash, Nag and the technology demonstrator Agni. Our third generation Anti Tank Missile Nag will be the first of its kind in the world with 'fire and forget' capability. Arjun MBT is one of the modern state-of-the-art tanks. The ship/submarine based sonars are contemporary in their design and signal processing. All this shows that India has established capability to design and build world class defence systems. The Light Combat Aircraft (LCA) is progressing well and will have large export potential, in view of its performance and cost.

The spin-off advantages of high technologies developed for certain specific requirements, like defence, space and atomic energy, have already started reaching the people. For example, the advanced missile related technologies are now being successfully exploited to develop cost-effective bio-medical devices and other products and services for the civil sector.

With the above focus, we see in India, a strong picture of integrated technology strength emerging. If we further harness this strength, it will lead to a self-supporting and prosperous society.

Challenges

Regional Threat Perception

Developments over the past few years, across both our borders, in the field of nuclear weapons and missile technologies, are of grave threat to our national security. It is reported that Pakistan has received the Chinese M-11 missile, that can carry 800 kg payload to 290 km range. This indirectly confirms Pakistan's completion of nuclear warhead development for use in these M-11 missiles. Pakistan is

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pursuing indigenous development of HATF series of surface-to-surface ballistic missiles, with active support from China. On our northern and north-western borders, China is having a variety of ballistic missiles of range varying from 280 km (M-11 Missile) to 11000 km (Css-4 missile). In the oceans, across our vast costal lines, security threat is perceived from Exocet & Harpoon missiles deployed by Pakistan. China can also deploy submarine based missiles of ranges 1700-800 km. USA also has a strong land and naval presence in terms of its naval base at Diego Carcia in the Indian Ocean where submarine based long range ballistic missiles are deployed. Thus India finds herself surrounded, on all sides, by variety of missile threats. This needs to be adequately addressed by Indian defence preparedness.

Comparison: China and India

When compared militarily with India, China supports more than double the strength of armed forces, six times of combat aircrafts, three times of submarines and much more; besides possessing a large arsenal of strategic missiles forces and of nuclear weapons. Therefore, rather than comparing our defence preparedness with Pakistan, we need to address ourselves towards Chinese strength.

Similar picture emerges when we make economic comparison of China and India. In spite of 25% more population, China has double per capita income (Year 1994) as compared to India. Its exports were 4 times and the FE reserve was 5.5 times that of India. In the year 1995, China had net positive balance of payment equivalent to US $ 16.7 billions as against net negative balance of payment of US $ 4.6 bn. for India. The annual GDP growth rate in China has been between 9% to 10% as compared to about 6% to 7% for India.

World and India

Environment

Though the cold war has ended, selective tactics are still continuing for ensuring military and economic dominance of the developed countries. Various types of technology denial regimes

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are still being enforced which are now being mainly targeted against developing countries like India.

Today we encounter twin problems. One side there is a large scale strengthening of our neighbours through supply of arms and clandestine support to their nuclear and missile programmes and on the other side all efforts are being made to weaken our indigenous technology growth through control regimes and dumping of low tech systems, accompanied with high commercial pitch in critical areas. Growth of indigenous technology and self-reliance are the only answer to the problem.

Thus in the environment around India, the number of missiles and nuclear powers are continuously increasing and destructive weapons continue to pile up around us, in spite of arms reduction treaties.

Evolution of War Weaponry

To understand the implications of various types of warfares that may affect us, we need to take a quick look at the evolution of war weaponry and the types of warfare. I am highlighting this point for the reason that in less than a century we could see a change in the nature of warfare and its effect on the society.

Upto the year 1920, it was mostly direct human warfare. The means used were primitive weapons (swords) and animal platforms. And the tool used by Kings and Emperors was religion. The dominating nations in this period of warfare were Romans, Crusaders and the Arabs. Next phase, that is 1920-1990, the warfare was weapon driven. The weapons used were guns, tanks, aircrafts, ships, submarines and the nuclear weapons deployed on land/sea/air and also reconnaissance spacecraft in the orbit. These weapons were used mostly by two blocks of nations - USA and the erstwhile Soviet Union. They were propagating certain ideologies and enlisting a number of nations, giving benefits commercially and militarily to attract them. Proliferation of conventional, nuclear and biological weapons was at peak by the growth of competition between these two nations or two blocks as super powers.

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The next phase, in a new form, has just started from 1990 onwards. The world has graduated into Economic Warfare. The means used is control of market forces through high technology. The participating nations, apart from USA, are Japan, Germany, certain South Asian countries and a few others. The driving force is the wealth generation with certain type of economical doctrine.

The urgent issues that we need to address collectively as a nation is how do we handle the tactics of economic and military dominance, in its new form coming from the back door. Today technology is the main driver of economic development at the national level. Therefore, we have to develop indigenous technologies to enhance our competitive edge to generate national wealth in all segments of the economy. Therefore, the need of the hour is to arm India with technology.

Vision for the Nation

Nations are built by the imaginations and untiring enthusiastic efforts of generations. One generation transfers the fruits of its toil to another who take the baton from there to carry forward the mission of its precedents. As the coming generation also has its dreams and aspirations for the nation's future, it therefore adds something from its side to the national vision; which the next generation strives hard to achieve. This process goes on and the nation climbs the steps of glory and gains higher strengths.

The First Vision: Freedom for India

Any organisation, society or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is the clarity of national vision which constantly drives the people towards that goal.

Our last generation, the glorious generation of freedom fighters, led by Mahátma Gandhi and many others, set for the nation a vision of Free India. This was the first vision, set by the people for the nation. It therefore went deep into the minds and the hearts of the masses and soon became the great inspiring driving force for the

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people to collectively plunge into the struggle for freedom. The unified, dedicated efforts of the people from every walk of life won freedom for the country.

The Second Vision: Developed India

The next generation (to which I also belong) has put India strongly on the path of economic, agricultural and technological development. But India has stood too long in the line of developing nations. Let us, collectively, set the second national vision of Developed India. I am confident that it is very much possible and can materialise in 15-20 years of time.

Developed Status

What does the developed nation status mean in terms of the common men? It means the major transformation of our national economy to make it one of the largest economies in the world; where the countrymen will live well above the poverty line; their education and health is of high standard; national security will be reasonably assured, and the core competence in certain major areas gets enhanced significantly so that the production of quality goods, including exports, is rising and thereby bringing all-round prosperity for the countrymen. What is the common link needed to realise these sub-goals. It is the technological strength of the nation, which is the key to reach this developed status.

Build around our Strength

The next question that comes to the mind is how it can be made possible. We have to build and strengthen our national infrastructure in an all-round manner, in a big way. Therefore, we should build around our existing strengths including vast pool of talented scientists and technologists; and our abundant natural resources. The manpower resource should be optimally utilised to harness health-care, services sectors and engineering goods sectors. We should concentrate on development of key areas namely, agriculture production, food processing materials and also on the emerging niche areas like computer software, bio-technologies and so on. The common link

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required to bring this transformation is the human resources. Therefore, adequate attention need to be paid to development of special human resource cadre in the country to meet these objectives.

Technology Vision - 2020

In November 1993, the Technology Information Forecasting and Assessment Council (TIFAC) took a decision that a technology vision should be evolved for the period 1995-2020. Seventeen task forces/ panels were formed in various areas, which were led by experts drawn from industries, R&D institutions, Government and Academia. The technology vision document was released by the Prime Minister on 02 August 1996. This road map gives also several intermediate (short, medium and long term) milestones for reaching the technology vision 2020. A few important highlights of this technology vision are as under:

Agro Food Sector: Our agricultural productivity should aim to reach to the top five places in world, as compared to our 54th position today. This would mean five fold rise in our milk production; 75% rise in production of cereals like wheat & rice; double production of vegetables; three time production in fruits; manyfold in food processing; and naturally a matching very big growth in associated trades, services and industries to support the agro production and processing.

Health Care: The technology vision stresses on cost-effective management of diseases specially by preventive actions. More than a quarter of the health burden in India is due to diseases such as TB, respiratory infections, AIDS, diarrhoea, cancer, diabetes and ophthalmic problems etc. The vision has suggested development of certain core technologies to combat these diseases in an effective manner in a short period.

Services: The vision has brought out the importance of development of service sectors as these can be converted into competitive niche areas. It is projected that the consultancy services sector can grow more than 30 times in this period; TV sector can grow to more than double; and the trade promotional services may even grow more than six folds. It has been emphasised that more effective use of talented and trained

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professional manpower available in the country can lead to a very large volume of services - both for the domestic sector and also for the export sector. A main issue has been projected - why we should not seriously think in terms of raising a Human Resource Cadre as part of Indian global business strategy.

Engineering Industries: In view of the vast pool of engineering graduates and post graduates and a very good infrastructure in the engineering goods sector, the vision document has suggested that focused attention must be given for accelerated growth of this sector. We should concentrate on supplying key India-made software(s) to major global CNC/FMS manufacturers. India can become a net exporter of technology in this area. To quote a few examples, it had been projected that software development for CNC machines alone can easily grow 40 times; forging and metal forming sector can grow 200 times; and industrial control and automation can grow many times from their present strengths.

Vision for our Industry: The Industries can graduate from their 'buy & sell business' position to the 'design & build' position by the year 2020. For this growth, industry should first develop capability for fabrication and assembly of quality products which is essential to compete in the globalised world market. From that stage, the industry will have to gain design capabilities and gain strength & experience in evolving production processes. With this route, it would be easier for Indian industry to acquire 'design & build' capability. However, Industry should take strategic partners from Indian as well as international sector(s) to achieve accelerated progress.

Positive Ambience

Today, we have the best possible environment for implementing the Technology Vision - 2020. Various leading R&D organisations have already formulated their medium and long term strategic plans for enhanced technological self reliance. On the national scene, we have country's IX Five Year Plan for 1997-2002; there is CSIR vision

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plan for period upto 2001; Dept. of Space has drawn their plan upto 2002; DRDO's self reliance plan addresses upto the year 2005; and now we have the TIFAC's Technology Vision - 2020.

I like to share with you that willingness has come a big way in Indian R & D labs to make industries as partners and share commercial exploitation of selected technologies with them. From the Government's side, a high level Technology Development Board has been constituted which is already working for the last two years to provide financial support to the industry for projects utilising indigenous technologies. Annual budget of the order of Rs. 100 crore is being provided to this Board.

Concluding Remarks

A nation is made great by its people. The people in turn become important citizens of that great country.

In the present unipolar world, only strength respects strength. Technology is the medium for building that strength. The country's strength to protect its national security and evolve an independent foreign policy is dependent on the degree to which the nation is able to underpin self-reliance. We have to develop key strengths around our competencies. The technology vision - 2020 provides immense opportunity for Indian R&D community and the Industry to work together and harness their full potential, thereby leading the nation to the status of a developed country. Our 'WILL AND COMMITMENT' will make it happen.

Our adopting this vision is like lighting of a few lamps. This is a good beginning. Let us carry it further from here. Let us carry this vision in our hearts like a 'lighted lamp' and further light many more lamps using it. It will lighten up the entire India and all the countrymen. Once that happens, I am confident that this will drive all of us, take us in the twentyfirst century with a resolve that we will transform India into a developed country by our dedicated technological partnerships at various levels all over the country. ❑

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19

Renaissance of Saivism

Dr. N. Mahalingam
Chairman, Sakthi Group of Companies

From Kashmir to Kanyakumari the worship of Siva is through the worship of light. There are four major sects of Saivism. All of them have accepted Siva as the ultimate reality though there are some differences with regard to the philosophy and practice. Kashmir Saivism is known as Pratyabhigna Darsana. Sivadvaita is based on the Bhashya of Srikanta of the Brahma Sutras. Virasaivism had its origin in Tamil Nadu. It was given a social orientation by Basava of the 12th century. However, it is Saiva Siddhanta which had its origin and development and a very widely followed religious system in Tamil Nadu. According to G.U. Pope, 'It is the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India. 'He has further stated that Saivism is the old pre-historic religion of South India, essentially existing from Pre-Aryan times, and holds sway over the hearts of the Tamil people. The most important of the philosophers of the Saiva Siddhanta school was Meikandar. Saiva Siddhanta means the ultimate rule of knowledge of Saivism. The authoritative works on Saiva Siddhanta are fourteen in number. Though two of these, the Thiruvundhiyaar and the Thirukkalittru-P-Pediyaar are earlier than Sivagnana Bodham, yet they are considered as the primer of Saiva Siddhanta. It is the briefest of all religious scriptures, as brief and as important as the Mandookya Upanishad, each of which has only twelve verses. The author of this work is Meikandar who lived in the first half of the 13th century. His work, though it is the corner-

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stone of Saiva Siddhanta, is but a codification of doctrine, dogma, metaphysics and philosophy scattered through the pages of the Thiruvachakam, the Thirumurais, and the Thirumandiram.

The real renaissance of Saivism flourished in the period of the great Siva Pandya kings of Kumarikandam in the years between 30,000 BC and 500 BC. Thirupurantaka, Daksha were great Siva Kings; Ravana too was a great Siva worshipper. With the submergence of Kumarikandam, Saivaite works got destroyed. However, it was revived by the Pandyas of Madura and the Cholas of Cholanadu later on. Great Siva temples were built by the Chola rulers.

The great Raja Raja Chola and Rajendra Chola were the emperors who carried the flag of Tiger across India to the Ganges region as well as to the overseas regions of Indonesia, Thailand etc. There was great trade between the Chola country and the Far East and Siam's Emperor even today hears the recitation of Tiruvembavai of Saint Manickavasagar during coronation.

The Chola Kingdom, starting from Tiruchirapalli, Thanjavur, Kumbakonam, Mayuram and Chidambaram, has today thousands of great Siva temples. It is a wonder for people to see these living monuments of the civilization of Saivaite worship whose culture dates back to thousands of years.

I am reminded of the Siva temples in the forests of South America and World Scholars have not yet found out who built them and Dewan Chamanlal M.P., in his book 'Hindu America' writes about visiting those temples in South America. The earliest written document of the world is Rig Veda. This has been carried by rote by the Vedic brahmins over several thousand years. The western scholars have tried to restrict world history to only less than 10,000 years; Jesus 2000 years, Moses 3000 B.C. and Noah 9000 B.C. But the world of science talks about millions of years during which life has developed in the earth. In the middle of Rig Veda is Rudram and as its centre is the Sacred Mantra Na Ma Si Va Ya which goes

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to show that worship of Siva was there even in the Vedic period.

India is the seat of the Vedas as well as the seat of Nayanmars; Alwars and Siddhars. A critical linguistic study of Rig Veda, Tholkappiam, Upanishads, Sangam literatures, Pali and Prakrit literature is sure to establish a cogent religious history of our country. It is a matter of regret that the Universities of India have not studied our ancient literatures in depth. Misguided by Max Mueller, who was sponsored by empire building Europeans, a story of Aryan invasion has been created. The scholars of India are only quarrelling about the domination of the Southern Tamil Culture by Aryan Civilization of the Vedas.

The Tamils have forgotten how the Chola Kings who ruled thousands of years ago, established the empire in the east. The art of building ships and the knowledge of the wind and the natural cycle of East and West wind helped them to travel during earlier days. Similarly the Cheras i.e. Kerala people have travelled to Arabia and then to Greece and Rome by sea and land during Sangam days. The Sangam literature talks about the trade, warriors from Roman country and maidens from Greek country who served the great Chera kings of Tamilnadu.

The Vedas talk about Panis who travelled by sea and kept contact between India and the world. The references to Chera kings who fed the armies at Kurukshetra, should have been near the place, may be Punjab. They could not have carried food from the forests of Kerala which even today is short of food. We have references, about Velirs coming down from the Sind region, recorded by K.N. Sivaraja Pillay and the Cholas of Tamilnadu have maintained contact with Gangetic country. It is not invasion but a return to the old civilization. The South Pandya Kingdom, Kumari Kandam, was the seat of Pandians who have lived there 30,000 years ago i.e. the time of Lord Sundareswara and Meenakshi as fixed by Swami Sakhyanandaji of Ramakrishna Order, Thrissur.

We have evidences of sea shells not only in the Himalaya but also

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in the Vindhya region of Madhya Pradesh. Today's Bharat i.e. India was once Navalan Theevu in Tamil and Jambu Dweepa in Sanskrit which was the time when India was called as Island of Roseapple.

Our scholars have been fooled by western research scholars and they have termed all our sastras as fantasy and created a war between the intellectuals of the South and the North. Who wrote Vedas? - Veda Vyasa was the son of a Brahmin Saint and fisherman lady. The author of Ramayana, Valmiki was a hunter. The great acharya Swami Chandra Sekara Saraswathi has many a time referred to the great Rishis who lived in the Southern river basin who have written the Upanishads. Today Saiva temples in South India are manned by Sivacharyas who give priority to Saiva Agama. While world over now, science is getting evidences about cultured people who lived 40,000 years ago. Indian Universities have not used our basic material for research.

We are in the 38th Kalpa. Swetha Varaha Kalpa - the figure of 4,32,000 is mentioned in Thailand, Burma, India, Arabia, Egypt and Mexico. Can we take it as the period of Kalpa? We have Yuga, Chatur Yuga, Manvanthara, Kalpa as the basis of measurement of Time. The Panchanga year, month, day, thithi, nakshatra are the basic data which guide us in our religion as well as agricultural work as well as trade; Amavasya, Pournami, New Moon, Full Moon for religious observances and trade winds are for sea travel and rain forecast is for agricultural operation. We have about 23 Panchangas in India and oldest are those followed in Kashmir and Kerala. Prof. K. Srinivasaraghavan of Vivekananda College was able to trace back Five Yuga Calendars of Kashmir and Kerala to the days of Mahabharatha and Ramayana. A great Tamil Scholar L.D. Swamikannu Pillay who worked on ephemeris stated that the calendar and the date of Ramayana and Mahabharatha do not tally, so they may be only a fantasy. But Prof. K. Srinivasaraghavan believed that the dates of birth of Lord Rama and Lord Krishna - Rama Navami and Gokulashtami - cannot be a conjecture. He worked

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for 20 years in the days when there was no calculator, computer etc., and was able to reconcile that the date of Lord Rama and Krishna are true. In 1979 at Ethiraj College for Women, Madras a great Seminar was conducted for three days and the findings were published. They arrived at the date of Lord Rama as 4439 B.C., that of Lord Krishna as 3101 B.C., that of Lord Buddha as 1800 B.C. that of Asoka as 1200 B.C. and the date of Adi Sankara as 509 B.C.

The late V.G. Ramachandra Iyer, a Supreme Court Advocate, in an article in the Mail, stated that the Chola King sat in the Sabha of Dasaratha. That made me take effort to meet him. He put me in touch with Prof. Srinivasaraghavan, and it carried me into ancient history. I happened to meet an American friend who was working into the past history of Mexico, and that is Dr. R.P. Anjard, Engineer in USA, President of the International Society for the Investigation of Ancient civilizations. I started the Indian Branch and the Ethiraj College Seminar was conducted by this organisation. We have found the North Pole star takes 2700 years to travel across the 27 Nakshatras - 27 x 100 = 2700 which makes for a Yuga. The Sun and the Planets are in motion according to Rig Veda. The Sun is given nakshatras to refer to the different periods in Rig Veda and it takes 100 years to move from one star to another - 27 x 1000 = 27,000 years making a Manvanthara. U.S.A. and Russian astronomers have calculated the travel of the Sun and the Planets around the 27 Star Cluster. They have fixed the time as 26685. Both have only a difference of 15 years in the calculation. This tallies with Rig Vedic calculation of 27,000. A Kalpa is 4,32,000 made up of 27,000 x 16. The day consists of 60 Nazhigai - 1 Nazhigai is composed of 60 Nadis and 1 Nadi consists of 60 Vinadis.

60 Nazhigai - 1 day - 60 x 60 x 60 Vinadi

1 Nazhigai - 60 Nadis = 2,16,000

1 Nadi - 60 Vinadi

A Rig Vedic Pandit should be capable of reciting the Rig Veda

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in one day. Two syllables per Vinadi i.e., 2,16,000 x 2 = 4,32,000 syllables. Have we considered how our forefathers have carefully preserved our cultures and civilizations. Mr. Sundarraj, a retired Auditor General of S. Railways, was a great scholar who was interested in Rig Veda. He studied Greek, Latin, Vedic Sanskrit, Tholkappiam, to properly understand Rig Veda and he worked for more than 10 years in our society after retirement. His work Rig Vedic Studies is now available to scholars. Mr. Sundarraj felt that western scholars have left a lot of gap in their research in Rig Veda. He felt that Rig Veda had great secrets and it also contains the past history of our country. Prof. Srinivasaraghavan also had the same view.

The problem is that Prof. B.V. Raman of Bangalore, says that a Chatur Yuga is 44,32,000 years.

Kali Yuga	1 x 4,32,000	
Dwapara Yuga	2 x 4,32,000	
Treta Yuga	3 x 4,32,000	
Kreta Yuga	4 x 4,32,000	
Chatur Yuga	10 x 4,32,000	= 44,32,000 years.

May be Professor B.V. Raman's scale may be used to measure the age of the earth and other planets.

The International Society for the Investigation of Ancient Civilization decided:

1 Yuga	2,700 years
1 Manvanthra	2,700 years
1 Kalpa 16 x 2700 =	4,32,000 years

The Rig Vedic syllables and the years of the Kalpa tally. They are fixed at 4,32,000.

Once during discussions Prof. Srinivasaraghavan said that most of the puranic incidents are real history and their dates can be fixed easily. We have 33 Devas and each Deva has a star position. In any incident several Devas are referred to. We can take the star of the

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Devas and then we have a Cluster of stars. If we can trace when these stars were together we can fix the time. I questioned "Can you calculate the date of Daksha Prajapathi". After two weeks Prof. Srinivasaraghavan came and told me that the date of Daksha Prajapathi is 17,000 B.C. He was able to fix the date of change over from Moon based calendar to Sun based calendar to 7576 B.C., during the days of Vaivasvatha Manu. The Jews followed the Moon based calendar and they recite by memory in their sacred book Torah. The Vedic Brahmins recited Rig Veda by rote. The Hindus have a function for the girls when they attained puberty and they are taught the facts of life by mother and sister. The Jews celebrate the 14th year of every child and celebrate it as Bar Mitzua, a very important incident in every one's life.

Recent research in linguistics goes to show that Tamil root words are the base for many world languages. Sathur Sekharan is working on a comparative study of the world languages and has published a number of books on them. The basic assumption is that 20,000 - 30,000 years ago, Kumari Kandam went under sea due to deluges and the Tamils of Kumari Kingdom have spread out to east, west and north. The language of the Australian aborigines has Tamil words according to Dr. Padma Subramaniam. The Institute of Research on Asian Studies, Madras has traced the relationship between Tamil and Japanese languages. The Korean language has many Tamil words. The Red Indian language also has many Tamil words. The whole civilization of Mexico has a lot of relationship to India.

It is time that World Saiva conference starts thinking about the roots and real history of saivism, which dates back several millions of years. Swamy Sakhyananda had fixed the date of Lord Sundareswar and Meenakshi as 30,000 B.C. and Tripurantaka as 50,000 B.C. The World Saiva organisation has to co-ordinate world scholars of Sanskrit, Tamil, Pali, Brahmi and try to evolve real world history.

The Siddhas of Tamilnadu have given us not only the Siddha

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medicine, but also given us the six centres in the human body. That man can live long by proper exercise and breath control has been well-established in India. The Hindus and Buddhist civilization have done great work in the field of psychology and the march of the soul towards God. It is the Hindu Religion that has given the great truth that man is part of God and we can become God or reach God by our efforts.

Swami Ramaiah of Kanadu Kathan, Karaikudi has established a world organisation on Siddhas and is doing great work to publish the work of all siddhas as classical edition. It is essential to publish all our literature into good research edition as French Institute of Indology has done.

Today vedic scholars do not study Agamas and Tamil Saiva Siddhanthas. The Saivaites do not study Vedas, Upanishads etc. Jain and Buddhist scholars do not discuss with other Hindu scholars. Co-ordinated efforts of all are needed to establish out great ancient tradition. The great Dalai Lama has published a number of books in English and in French about the great work of Tibet. They have taken all this from India, North and South. We can only get our ancient records by studying Tibetan mysticism.

The Hindus of India today have Bakthi worship in temples; but for their samskaras nobody does Pranayama, Yoga etc. To reach SSLC it takes 15 years. To become a graduate it takes 5 more years. More time is needed for medical doctors or engineers. Tibetans have recorded that it takes 12 years of concentrated meditation to realise oneself to get power in order to reach the Lord. Why did Rama spend 14 years in the forest? Why did Pandavas spend 13 years in the forest? It should have been to revive the spiritual power. St. Ramalingar who has revived Jyoti worship did so between his age of 19 and 31. So if we are to achieve real knowledge of our religion, concentrated long effort is needed. We have to evaluate the Tibetan Lama and all our temples should have people who should search after the Lord i.e., the eternal truth.

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Now, a few words about the Thiruvachakam which first indicated the Saivaite system. The Tiruvachakam of Saint Manickavachakar may be called the greatest and earliest work on the system of Saivism even though the origin of the system can be traced to Kumari Kandam. P. Chidambaranar in his work, 'Sangakalankalin Varalaru', says that all the kings of Kumari Kandam were the earliest of the Pandyas who encouraged Saivism. Their dates range between 35,000 B.C. and 500 B.C. It is asserted by scholars and Saiva Siddhanties like the late G.V. Pillay that the Thiruvachakam was perhaps the earliest literary work on Saivism prior to those of the Meikandars.

Three basic teachings of Thiruvachakam pertain to 1. Faith in God, 2. Deliverance of each and every soul from the cycle of births and deaths; and 3. Belief in the law of Karma.

The great work has four parts. The first one comprises the first four decads which count as a stanza each and serve as a prologue to the devotional masterpiece. The second part comprises the Thiruchatakam and Neethal Vinnappam the fifth and sixth decads have 150 stanzas in all. The third part comprises sixteen decads beginning with Thiruvempavai, the seventh decad ends with the Koil Thiruppathikam, the twenty second decad a total of 243 stanzas. The fourth part covers the remaining 29 decads a total of 261 stanzas. These songs were sung in seven places; 22 decads are said to have been sung at Thiru-P-Perunthurai, 23 at Thillai, 1 at Uththarakosamangai, 2 at Thiruvannamalai, one each at Thirukazhukundram, Thiruthonipuram (Seerkazhi) and Thiruvarur.

This work is actually a gift from the Lord Himself to mankind. The Thiruvachakam is not only a Bible of Saivism, but it is a Psalm of all religions. So it has to be made available to people of every continent. That is where translations play a big role.

The Saiva Siddhanta system is the oldest, scientific and universal form of religion. Three reasons are: 1. it leads to light worship, 2. it is universal in character and 3. it teaches that God is Love. So it should be acceptable to people all over the world. What is

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needed is a proper translation of all the Saiva Siddhanta works into various European languages. Today, the oldest religion Saivism is not well-known in the world. Our Bakthi literature of Nayanmars the 12 Tirumurais are not well propagated. Thanks to the former President Shanker Dayal Sharmaji, works have been taken up by the Institute of Asian Studies, Madras, to translate the 12 Tirumurais into English and Hindi.

Indians who have gone to U.S.A., England, Australia have built out temples and now festivals are being celebrated. As Nagarathars built temples in the Far East, Our Doctors and Engineers are spreading our culture throughout the world. What is needed is to publish our sacred text into English so that children in school can easily read them.

The church has propagated the Bible in all the materials available so that it will be easy to propagate. The basic records can be made available in libraries and Universities, so that scholars can use it. Average persons need easily readable prose.

The Siva Siddhars have grown from Nayanmars and Meikandars. But the great explanations of Meikandars are both in Tamil and Sanskrit. Further development by Thayumanavar and Ramalinga Swami has also taken place. Let me appeal to you to establish the greatness of Saivaite works which is universal. Let me pray and hope that we will be able to keep the flame alive and spread the message of our great religion which our forefathers established.

The world is moving fast and people are coming close; we have Hindu temples in USA, England and Australia. The Hare Krishna Movement has built a Lord Krishna temple and published Sacred Literature of Hinduism in Sanskrit and English. Vivekananda spread the vedanthic philosophy of India and spread the message of the Yogis. Today we have real research in Yoga in Europe and USA where people gather and learn yoga and pay for it.

The philosophy of Saiva Siddhantha today is also spreading fast. At the suggestion of our former Rashtrapathi Sri Shanker Dayal

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Sharmaji, we have published many books in Hindi. Rastrapathi Sharmaji has released Hindi Thirukkural by Prof. Venkatakrishnan when he was Vice-President of India in 1987 at Delhi. Shri Sharmaji has also released as President our Hindi Periyapuranam with pictures, Tamil Saiva Bakthi Literatures and Vallalar's Jothi Sadhana by Dr. R.K. Seth, who is now working on Tirumanthiram which will come out in 1998. The Institute of Asian Studies has taken up the project to publish the sacred Tirumurais in English and Hindi. The Tamil Nadu Government has also helped and the work has started.

What we need today is to bring out philosophy and literature available in Tamil, to the Indian Youth as well as to the World Community by bringing them out in English and French. Max Muller did the great job of translating into English the sacred books of the east which were available only in Sanskrit. Well, we now have world Sanskrit Conference at highly scholarly level. A world conference has to be in an International language and should be conducted with simultaneous translations. We look forward to the Government of Tamil Nadu to make available all the Tamil Bakthi literatures as well as Sangam Classics in English and French with transliteration, so that the International Community can be aware of our greatness. If a sum of Rs. 5 crores is set apart yearly out of the annual budget of Rs. 6,000 crores for education, it can work wonders. All the PG Colleges and Universities of Tamilnadu can take up the work and Tamil Universities can co-ordinate this effort.

Siddhars of Tamilnadu are great masters and many are great saints; they have risen beyond the level of religion and have began to see the world as one. The Siddha works are in neglected state and it is essential that Siddha classical publications are brought out. Great works in the world on Yoga have to be brought out. Research on related works too is essential.

Saraswathi Mahal Library of Thanjavur has many manuscripts which are yet to be published. We have our old palm leaf manuscripts spread throughout Europe and it is essential to take efforts to search

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for them and bring them back to India.

Many books are in the archives of European countries which are in a neglected condition. Let the Government of India take up this task through diplomatic channels to get all the available works in the archives so that the Universities of India can have literary material for research and publication.

Tamilnadu and South India have a religion base for Saivism and Vaishnavism which are alive. There are thousands of temples which even after long distances of time, are still being maintained by a number of families who are doing great and devoted service in the cause of religion and culture. We need to see that we have an all India Hindu Religious Board which can co-ordinate work and help the needy temples with funds. They are not merely Hindu temples. They are the sources of Indian culture. All citizens of the world and different religions can be proud of their great past. We have to maintain them properly and also provide facility for tourists as in Rome or Paris. We should have books on Hindu Religions and songs which will give our sacred lore. I pay my homage to teachers in the world who take great efforts to teach the child. I also wish to pay homage to Yazhpanam Tamils who have tried to spread Tamil and for adoption of Tiruvachagam in temple worship in many parts of the world. Historian Sri Sampath Iyengar has fixed Lanka to be 800 miles South West of Cape Comerin. Enroute is the old Madurai where First Sangam of Tamil was held. Both areas are undersea. It needs under-water exploration to get back evidence of our old civilization.

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20

Towards a Millennium of Hope and Happiness

Dr. M.S. Swaminathan
Chairman, M.S.Swaminathan Research Foundation

Dr. K. Venkatasubramanian has been an educator, institution builder and achiever throughout his life. His contributions to making education a powerful tool for human fulfillment have been truly monumental. His philosophy is captured by an old Chinese saying:

"If you are planning one year ahead, plant rice
If you are planning ten years ahead, plant trees
If you are planning hundred years ahead, educate the people"

Dr. Venkatasubramanian belongs to the category of visionaries who think far ahead of their time. His contributions to education cover the whole range of a human life span - from preschool to Universities. In addition, he has laid particular stress on non-formal, vocational and continuing education. He is a living embodiment of the wisdom contained in the following verse of Gurudev Rabindranath Tagore.

"A candle which is not lit, cannot light others;
A teacher who is also not learning, cannot teach others"
(Gitanjali)

Thus, Dr. Venkatasubramanian has remained both a teacher and a student throughout his life. In an article prepared for a Festschrift in his honour, it will be appropriate to cover a few areas of education and national development.

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Agricultural Education for Sustainable Food Security

To retain sustained dynamism, both continuity and change are necessary. I would like to illustrate this using some of the principal recommendations of a Committee set up by the Indian Council of Agricultural Research, which I had the privilege to chair.

1. Farm Graduates for the New Millennium

The major aim of Agricultural Universities during the IX Five Year Plan period should be reorientation of their educational and research programs to meet the challenges of sustainable agriculture and food security. Such a restructuring will involve training of students in the principles of ecology, gender and social equity, economics and employment generation, Farm graduates should be well-versed in the science and art of sustainable agriculture and agri-business, so as to take to farming and agri-business as viable economic enterprises. **The mission statement of SAUs should clearly state that their major goal is to equip men and women scholars to take to a career of self employment.** For this purpose, they should achieve computer, patent and trade literacy, and also become sensitive to socioeconomic conditions.

2. Women's Technological Empowerment

This holds the key to rural prosperity and household nutrition security. Home Science Education needs to be totally reorganized. The training during the first 3 years can deal with general topics in science and nutrition. The final year should provide a number of options such as management of boidiversity and biotechnology, seed technology, food technology, renewable energy management, information technology and GIS mapping. The term "home science" has come to mean only preparation of women for home occupations. Therefore, there is a need to find another alternative name for Home Science College like "College of Agricultural Technology and Nutrition for Women" or any other suitable title which captures the goal of the college, viz. the technological and skill empowerment of women in market-driven technological enterprises and sustainable

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management of natural resources. At the same time, the gender dimensions of agricultural development should be internalised in the syllabus, so that male students become aware of the need for gender equity and justice in dealing with issues such as agrarian reforms, land rights and marketing arrangements. There is also a need for reducing drudgery in the professional life of working women. Efforts should be made to reduce the number of hours of work and to add economic value to each hour of work in the case of women labour.

3. End-to-End Approach

Agricultural Education should aim at helping farm graduates to undertake agricultural intensification, diversification and value addition in an integrated manner. The graduates should become job creators and not remain job seekers. They should be well-versed in the creation of more skilled on-farm livelihoods. This would require an End-to-End Technology Mission Approach, linking production and post-harvest technologies in a mutually reinforcing manner. **Agricultural Universities should set up Agricultural Technology Parks.** This will establish economic viability of new technologies. These Parks could promote technology incubation and dissemination. Such Parks linked to appropriate public and private sector enterprises in the area of marketing, will help to enhance the self-confidence of farm graduates and stimulate them to take a career of self-employment.

4. Global Competitiveness

Farm graduates should be given a course on international agriculture, and the implications of World Trade Agreement, Trade Related Intellectual Property Rights (TRIPS) and the global conventions on climate, biodiversity and desertification. As mentioned earlier, they should become literate both in computer technology and in patents. Computer, patent and trade literacy should be a must for every farm graduate. They should be helped to gain confidence and competence in capturing global markets in farm commodities. All SAUs should be connected to NICNET and

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Internet, so that farm graduates are exposed to the power and speed of modern information technology. Postgraduate students should be adequately equipped to get international jobs in agriculture. Farm graduates should be familiar with international standards like ISO 9000 and ISO 14000, as well as the provisions in the World Trade Agreement relating to sanitary and phyto-sanitary measures.

5. Harnessing Frontier-Science and Technology

SAUs should review their personnel policies in order to attract and retain outstanding scientists in the areas of biotechnology, space technology, information technology, renewable energy management, agricultural economics and agri-business management. There is at present too much of inbreeding. This is not conducive for promoting excellence.

6. Strengthening Partnerships

Future challenges can be met only by building partnerships between different organizations such as the following:

» Among SAUs and between SAUs and Women's and Rural Universities

» Between SAUs, General Universities, CSIR, ICAR and other research institutions

» Between SAUs, and the Private and Public Sector Industries

» Between agricultural scientists and farm families

» Between SAUs and ICAR Institutes and International Agricultural Research Centres, particularly those belonging to the Consultative Group on International Agricultural Research (CGIAR).

Such partnerships will require suitable memoranda of understanding (MOUs). In research, this will involve reorientation so as to promote field research jointly with farm families. Such participatory research is essential for integrating ecological and social sustainability in new technologies. Sustainable agriculture requires location-specific technologies. It also requires the mainstreaming of gender considerations in all areas of agricultural research, extension and development.

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7. Human Resource Development

There is a need for greater efforts in the following areas:

- Teacher training and retraining: Normally the tendency has been one of changing the syllabus, with the teacher competence remaining the same. It is important that teachers are continuously updated and their skills upgraded so that they can inspire students in promoting the cause of sustainable agriculture and rural development. Also, induction training should be given to newly appointed teachers in SAUs.
- There is a great scope for utilizing the services of emeritus scientists and retired professionals. **A structured method of tapping this under-utilised Brain and Skill Bank should be developed.** In science, experience which grows with age, can be an asset to the younger generation. Retired scientists may often be in a position to work and teach in economically underprivileged regions. Hence, their expertise should be mobilized for launching a movement for Science for Remedying Regional Imbalances in Agricultural Development.

8. Land and Water Use Planning and Management of Climate Impact on Agriculture : Empowerment of Panchayat Members

There are now 3 million elected members of Panchayats, out of whom 1 million are women. SAUs should develop training modules for equipping these members and NGOs in areas such as sustainable management of groundwater and ensuring security of soil health. Village common property resources which are today mostly degraded wastelands need to be developed through agroforestry techniques to meet the fuel-wood and fodder requirements of the village. By providing high priority to the knowledge and skill empowerment of Panchayati Raj members, the SAUs would help the country to realize Mahatma Gandhi's vision of Gram Swaraj. The women members elected to Panchayats and Municipal Councils can be empowered in natural resource management through participatory and peripatetic training programs. Special attention should be given to the

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management of the impact of climate, particularly monsoon rainfall, on agriculture. Local level crop-weather water groups and contingency plans to adapt farming to different rainfall patterns could be organised by Gram Panchayats under the guidance of SAUs and ICAR institutes. A cadre of Monsoon Managers can be trained in villages.

9. Integrated Development of Crop and Animal Husbandry, Fisheries and Forestry

Our farmers are mostly mixed farmers adopting crop-livestock-fish integration. Therefore, farm research and training should be on farming systems' basis. To help maintain high standards, the Government of India has enacted a Veterinary Council Act on the lines of the Medical Council Act. While this is a welcome step for ensuring a high standard of education, it is equally important that the linkages between crop husbandry, animal husbandry, fisheries and forestry are not cut.

To realize a proper impact of integrated farming systems approach, it should be made mandatory to include at graduate level agriculture/horticulture/animal husbandry/fisheries courses along with the major course as the case may be. This is further necessitated keeping in view the need to promote sustainable agricultural practices.

10. User Orientation to Agricultural Education

There has to be a clear understanding of the purpose of agricultural education. Firstly, some farm graduates may go for postgraduate education and take to a career of research and education. Secondly, some may go to work in State Departments of Agriculture, Animal Husbandry and Fisheries as Entension Officers. Many may opt for taking to practical farming and agri-business enterprises. Even at the time of admission there has to be a clear understanding of the purpose for which a student has joined the SAU. This will help to equip the candidate in his/her chosen area of profession. For example, those who are going to live in urban areas should have a 1-year training program on urban agriculture and horticulture, so that they can help to promote an urban greenbelt movement.

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11.Non-degree Training Programs

There is a need for a variety of non-degree training programs based on both market preferences and the need for upgrading skills of inservice candidates, drawn from educational and research institutions and extension departments. Non-degree training programs offer opportunities for lifelong education. They should also be open to the staff of non-governmental organizations.

12.Krishi Vigyan Kendras and Spreading the Techniracy Movement

It is over 20 years since KVKs were established to impart technical literacy or techniracy by using the pedagogic methodology of learning by doing. With the onset of an era of low external input sustainable agriculture, imparting new skills and information empowerment have become vital. **KVKs should become the hubs of the agriculture for the 21st century movement.** They should train large numbers of Soil Health Practitioners in villages and should provide services to safe guard soil, plant and animal health, and irrigation water quality. Field-level diagnostic kits are useful for this purpose. They should provide training in precision farming methods leading to land and water saving farming practices. They should develop expertise in post-harvest technology, particularly in relation to perishable commodities like vegetables, fruits, flowers and animal products.

13.Computer-Aided Extension and Instruction

Precision farming is knowledge intensive. Modern information technology provides opportunities for reaching the unreached in terms of information and technological empowerment. Distance learning methodology can also be more widely used and linked with interactive modes of extension at the field level.

14.Manpower Planning

This area should be looked at from a short-term and a long-term perspective. In the long term, the aim should be to have atleast 1 farm graduate available to each Panchayat and Nagar Palika to serve as a multipurpose farm consultant. Initially they can work either whole time or part time depending on needs and circumstances. Since

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sustainable agriculture is highly intensive it is important that in the long term, all Gram Panchayats/Mandal Panchayats/Zilla Parishads and Nagar Palikas have at least 1 agricultural consultant on a regular basis. If this pattern is to be followed the requirement for farm graduates will be over 0.7 million. This should be our ultimate goal. There is at present a high degree of regional variation in the availability of farm graduates. Almost 1 farm graduate is available for every 2 to 3 villages in Kerala. In contrast, in Bihar 1 farm graduate is available for every 100 villages. While deciding on investment in agricultural education in future, such regional disparities should be kept in view. There should be a method by which the knowledge and skills of such graduates are continuously updated.

15.Education for Sustainable Agriculture

It is necessary to develop reliable quantitative indicators which could be utilized to measure the environmental impact of new technologies, and to measure and monitor the long-term sustainability of the use of natural resources like soil and water. It is also necessary to promote the cultivation of the most ecologically adapted and efficient crops, particularly in rainfed and dry farming areas. Unfortunately, millets which do well under such conditions, are termed as "Coarse cereals". Such millets are often rich in iron and micronutrients and should be termed as "Nutritious crops". This will help to emphasize their nutritional and conservation importance. Agronomists should express yield not only in terms of area but also in terms of irrigation water utilised. Since groundwater is now meeting more than 50% of the irrigation water needs, the sustainable management of the aquifer should be given importance in the syllabus.

16.Enhancing the Social Relevance of Agricultural Education

The present-day educational policy does not address the issue of social relevance in totality. Issues like poverty, gender inequity, malnutrition, environmental sustainability and regional imbalances fall in this category. The curriculum must cover these areas to substantially focus on economics, equity, agribusiness, agricultural marketing, value addition, international trade and other related

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disciplines. Agricultural education has to get out of its mould of a rigid framework and has to take on the role of continuing education where the education process is adjusted to the needs of illiterate, unskilled farmers and farm households. This would imply that the individual farmer should have access to agricultural education facilities at different stages of his/her life, and educational process has to be more directly related to local conditions and be more socially relevant. Several studies have shown that education and acquisition of functional skills are intimately related with agricultural growth and agrarian prosperity.

If the above principles are adopted in agricultural education, we can look forward to a millennium characterized by sustainable food security. At the same time, we must work for a millennium where every child, woman and man has opportunities for a productive and healthy life. I would like to deal with this issue briefly.

Children for Happiness

In 1952 the Queen of England congratulated 255 people on their hundredth birthdays and 1135 couples on their 60th wedding anniversaries. By 1996, these numbers had risen to 5218 and 11688, respectively. The data reveal an exponential rise in the number of centenarians with a doubling time of 11 years, and of diamond weddings with a doubling time of 19 years. An analysis by Prof. M.F. Perutz (Phil. Transaction of Royal Society, London, 1997) indicates that such an exponential rise coincides with the beginning of a steady rise in real wages. Another important factor is the steady improvement in medical treatment at old age from 1946 onwards. While attending to the problems of the aged is becoming an important one in many industrialized countries, fighting the famine for jobs for the youth assumes greater urgency in our country.

More than half a century ago, Albert Einstein suggested that we shall require a new manner of thinking, if mankind is to survive. In a recent paper, J. Kenneth Smail (Political and the Life Sciences, September 1997) argues that this new thinking should focus on

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population issues. According to him. "all of world's people must come fully to terms with the fact that a person's biological right to have children must be mediated by his or her social responsibility not to have too many". This is essential to resolve the growing tension between two apparently irreconcilable trends, namely, demographic projections that world population will reach 10 to 12 billion by the year 2050; and scientific estimates that the Earth's long-term sustainable carrying capacity at inadequate standard of living may not be much greater than 2 to 3 billion. Consuming more than the earth can regenerate is not a problem that lies in the future. Many nonrenewable and renewable resources are already being used in an unsustainable manner. Today, our planet is getting polarized both in demographic and economic terms. Most developing countries are characterized by both high population growth and pervasive poverty. At the same time, a minor fraction of the world's people consume a disproportionate amount of natural resources.

The economic inequity prevailing among members of the human family is growing. According to UNDP's Human Development Report of 1996, "the assets of the world's 358 billionaires exceed the combined annual incomes of countries with 45% of the world's people". Unsustainable life-styles on the part of a billion and unacceptable poverty on the part of another billion thus coexist. As we near the end of this millennium, we can be proud of the collapse of skin color based apartheid. What, however, is disturbing is the spread of economic and technological apartheid.

The industrialized countries are now in a state of transition to 'knowledge-based economies', economies which are directly based on the production, distribution and use of knowledge and information. Knowledge is being codified and transmitted through computer and communication networks in the emerging 'information society'. Employment in the knowledge-based economy is characterized by increasing demand for more highly skilled workers. Economic growth is being increasingly determined by the configuration of national innovation systems, which consist of the

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flows and relationships among academia, industry and government in the development and dissemination of science and technology.

It is in this context that the extensive prevalence of nutritional anaemia among pregnant women, resulting in low birth weight children, is a cause for serious concern. There is increasing evidence of the adverse impact of low birth weight on brain development in the child. In addition, low birth weight leads to several health problems in the child's later life.

On the one hand, intellectual property is becoming globally the most important asset, while, on the other hand, every third child born in India and several South Asian countries is handicapped at birth in relation to opportunities for the full expression of the child's innate genetic potential for mental and physical development. Such inequity at birth is the cruellest form of social inequity.

It is clear that human numbers should go down. The pathway to achieve this goal was indicated by the French mathematician Marquis de Condorcet, who wrote in 1795, "Population growth can be limited if people have a duty towards those who are not yet born; that duty is not to give them existence but to give them happiness". In my view, such a change in mind-set is fundamental to achieving population stabilization in India and other developing countries.

How can we foster a 'Children for Happiness' movement? It is obvious that this involves having children by choice. Unless such a movement gains strength, any rational analysis of the reasons why we should reduce human numbers will have no impact in the real world. Taking our country, which has now the highest annual net increase in population in the world, there are states, like Kerala, where population growth is already negative (TFR -total fertility rate - of 1.7). There are other states, like Uttar Pradesh, where the TFR exceeds 3.5. The desired demographic transition to low birth and low death rates has yet to take place in most part of the country, except in the states of Kerala, Tamil Nadu, Goa and Mizoram. Andhra Pradesh is also now in a state of demographic transition. It is now recognized that such a wide variation within India in achieving a demographic

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transition to low birth and death rates is because of variations in factors like infant and maternal mortality rates, female literacy, gender equity, age at marriage and the effectiveness of the family planning services. Gender justice and social and economic equity are vital for success in achieving a balance between human numbers and the supporting capacity of our life support systems.

Interstate variation in human and social development indicators sheds light on the pathways we should adopt for achieving a balance between human population and the supporting capacity of the ecosystem. In 1995 a Government of India Committee for drafting a national population policy statement for the consideration of Parliament, which I chaired, recommended a paradigm shift in our population stabilization strategy, with a view to achieving a national TFR by the year 2010. A few of the major recommendations of this Committee are given below.

<u>Paradigm Shift Recommended by the Swaminathan Committee (1995)</u>

Existing	Swaminathan Committee
Strategy Target and technology driven approach	Human & social development centered. Effective implementation of Minimum Needs Program
Think and plan centrally and act locally	Think, plan and act locally and support nationally
Awareness Generation National slogans, symbols and Educational Strategies	Sensitization and self-awareness of rural and urban communities concerning the population - supporting capacity of their ecosystem
Planning Tool Five-year plan of the Dept. of Family Welfare, Government of India	Socio-demographic charter for the village/town prepared by the people
Delivery Service Contraceptive services	Integrated health security including reproductive health and user -preferred family planning devices.

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To reduce IMR, MMR and low birth weight among children, it is essential to work for food security at the level of each individual, since the household is not a homogenous unit with reference to nutrition. Women and girl children often tend to be relatively under nourished.

A demographic transition to low birth and death rates can be achieved if population policies are rooted in the principles of ecology, social and gender equity and opportunities for food, health, literacy and work for all. The Expert Group therefore recommended a "pro-nature, pro-poor, pro-women and pro-democratic choice" approach to population policies.

Bold political commitment and action are essential for achieving our population goals. Maharashtra introduced many years ago an Employment Guarantee Scheme from its own resources. Similarly, Tamil Nadu introduced 18 years ago a Universal Nutritious Noon Meal Program for all school going children. A study sponsored by the Government of Tamil Nadu in 1996 for initiating a Hunger-Free Area Program in the State has revealed that the following 7-point Action Plan can help to eliminate both protein-calorie undernutrition and hidden hunger sooner than most believe possible.

<u>Components of the Action Plan</u>

» Identification of the ultra-poor families by the rural population (studies reveal that about 12% of the population fall under this category)

» Information empowerment on anti-poverty projects based on both computer aided extension and household entitlement cards (giving information on government projects, disaggregated by gender, age, social and economic status).

» Elimination of protein-calorie undernutrition, by ensuring that the targeted public distribution system reaches the ultra-poor.

» Elimination of hidden hunger caused by deficiencies of micronutrients, particularly iron, iodine and vitamin A; the role of horticulture, inclusion in the diet of millets and other

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micronutrients-rich grains and forfeited salt and other products should be given integrated attention.

» Promoting the biological absorption and retention of food through the provision of safe drinking water and better environmental hygiene; attention to primary health care, and the provision of user-preferred contraceptive services.

» Ensuring economic access to food through multiple livelihood opportunities based on micro-level planning, micro-enterprises and micro-credit, all based on marketing opportunities. All development programs must be subjected to an employment-impact assessment.

» According special attention to children and women and bringing them the benefits of all programs sponsored by Central and State Governments and international agencies like UNICEF. Special emphasis should be given to reproductive health and to the elimination of nutritional anaemia among pregnant women, so as to ensure that the new born baby does not suffer handicaps in later life due to low birth weight. Avoiding low birth weight children by eliminating nutritional anaemia among pregnant women should be an important criterion in the measurement of the impact of hunger-free area programs.

The national Agenda for Governance issued recently by BJP and its alliance partners states, "We will ensure food security for all and create a hunger-free India in the next five years". Time is opportune now to introduce a National Program for ensuring food and health security to every child, woman and man in the country.

Prof. Venkatasubramanian falls under the category of a "No limit person". He has shown how both to conceive new ideas and to implement them. Above all, he is a living embodiment of the ideal for which we should all strive, namely "Our greatest responsibility is to become good ancestors". Promoting a "Children for Happiness" movement will be an appropriate tribute we can pay to him.

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21

Reflections on the search for Alternatives in Education 1971-1996

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Introduction

In 1971 I started a series of seminars at the University of York, England, on "Alternatives in Education". In that same year I presented a paper asking "Should schools survive?" at a conference at Loccum, Germany. (At the conference a participant produced the current issue of the newspaper Die Zeit, which contained an article with the title: "Die einfachste Alternative - keine Schule" - "The simplest alternative: no school"). In 1974 I presented a briefing paper to the sixth Commonwealth Education Conference, held in the West Indies, entitled: "Alternatives in Education: some First World and Third World perspectives". It led to two visits to India, in 1975 and 1978, at the invitation of the Indian Council for Social Science Research.

The paper first noted the existence of a large international literature asserting a "crisis in education" in both the post-industrial world (particularly the United States of America) and in low-income countries.

The suggested alternatives listed in the briefing paper were:

» Reschooling, which aimed at a reformation of the school system.

» Freeschooling, which adopted a more liberal form of schooling,

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and one more integrated with the local community.

- Deschooling, which would disestablish schools, but which then was "largely theoretical and untried".
- Permanent Education, or education which continued throughout life, which was being promoted at that time by some international organizations - notably UNESCO and the OECD (the Organization of Economic Cooperation and Development).
- The Project Approach, which tackled specific needs, such as pre-schooling and literacy.
- Pluralism, which utilized a variety of educational approaches.
- Community Schooling.

This present paper is written twenty-five years since I started working on Alternatives in Education. That may not quite be "la longue duree" of the French historians of the Annales School but for me it is a large part of my adult life and "a long time". It is certainly ample and appropriate time to reflect on the history of educational reform since 1971, and to recollect some emotions of my younger days in the tranquilly of my mature years.

My first reflections, on my 1974 paper "Alternatives in Education", are these:

Firstly, I would not today use the term "the Third World". I also do not use the term "Developing Countries". Paulo Freire and Wolfgang Sachs have taught me wisdom here. I now talk of "rich and poor countries" and low-income countries".

Secondly, in concisely characterising Freeschooling I would now use the term "libertarian", not "liberal".

Thirdly, today when referring to plans to provide education throughout life I would use the terms Lifelong Learning and/or The Learning Society, and not Permanent Education (which started life as "L'Education permanente" in UNESCO-speak).

Fourthly, today for the Project Approach I would use the term Non-Formal Education.

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My final reflection is that I seemed to have identified all the main possible alternatives in education. Perhaps, because my eyes were on the alternatives, I failed to pay sufficient attention to the mainstream institutions (the institutionalised and established school and university systems) or to make some estimate of their capacity to reform themselves, to survive and to grow. Still my paper was written in 1974. In 1975, at the Indian National Council for Education Research and Training, I was told by an educational planner: "Universities will always prosper compared with alternative projects, as they are much better organised to attract and manage funding". Throughout the twenty-five period which this paper reviews universities (including my own university - The University of York) achieve a high grade for "Sustainability".

The fate of Alternatives during my "longue duree"

I will consider the fate of the various alternatives which I listed in my 1974 paper, although I think that alternatives so challenged the existing systems that they encouraged those systems to reform themselves. There was an Hegelian dialectic within educational reform between radical questioning,conservative reaction and conserving and preserving responses or, in the Hindu image, between Creation, Destruction and Preservation. Some transfiguraions have occurred so that, in terms of educational provision, what we have now is not what we had then. (I am thinking here principally of the opening up of access and the democratisation in some school and university systems). At the same time, some of the problems have survived more than some of the alternatives which aimed to solve them. The gap between the rich and the poor, both within societies and between countries, achieves more than a 100% grade for sustainability, as the gap is greater now than it was then.

1. Freeschooling

Several free schools were set up in Britain in the early 1970s. They were set up in towns, like London, Liverpool and Glasgow. They were projects for the poor in rich societies, alternatives to school

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class teaching for "the Underclass". Their ideology was, generally, libertarian and their model was A.S. Neill, the founder of Summerhill School. They were independent of, and critical of, the state. They lived on charitable donations and the high commitment of their members. Some (like White Lion Free School, in London) lasted. Some (like the Scotland Road Free School, in Liverpool, and the Barrowfield Free School, in Glasgow) passed away. They stressed the importance of human relationships - teachers and students typically addressed each other by their personal, not by their family, names - and kept their schools small to encourage them. Their philosophy was shared by progressive teachers in the mainstream system, in many primary schools and some secondary schools, and it also informed practice in some of the special schools (particularly special schools and special units for deviants and delinquents). Nowadays, some "mini schools" within large secondary schools and some "small schools" (which are part of the Human Scale Education movement) reflect their philosophy and some of their practice.

Free schools started in the United States, in towns like Boston. They were also set up in (what was then) West Germany, in towns like Essen and Hanover.

Partly because of their ideology of scale ("Small is beautiful") free schoolers were never likely to be part of a mass movement of educational reform (unless, through their testimony, they could make mass converts. They certainly attracted some pilgrims). They could influence by example. Because of their anti-state philosophy they were unlikely to gain government sponsorship. (Governments may be stupid, but they are rarely suicidal). Free schools tended to have charismatic leaders, to be personalised, under-resourced and under-institutionalised.

Many free schools came and went. They were not sustained, or sustainable. Many free school ideas are still with us. Good ideas do not die. Instead, they exist in the Academy of Humanity, together with other good ideas. Some of the problems which they tried to address are still with us. They worked with the deprived of the "inner cities". The inner-cities and their poor populations are still there.

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In 1995 a secondary school in London was closed by the government for "failing" its pupils. It was a school that the members of the government team which closed the school would never have sent their own children to. (In Britain, now as then, many members of the government don't send their own children to government schools, which they regard as "schools for other people's children").

2. Deschooling

Ivan Illich criticised free schools, saying that schooling by seduction may have been even worse than schooling by compulsion. However, in the twenty-five years since I first read Illich's early writings (I saw them first in the New Your Review of Books), although some countries have moved in direction of reducing schooling - notably Japan, I don't think any country has moved in the direction of disestablishing schools. In the United States there has been constant concern about the state of "the nation's schools", but there has also been consistent commitment to improving them - by curriculum reform, by improving teaching and learning methods, and by restructuring. The annual Gallup Opinion Polls on education in the USA have always shown a high level of public support and regard for the teachers and the schools. In Germany state support for and control of the schools are strong. In Britain, the Thatcher government, with the Education Reform Act of 1988, made the schools a nationalised industry. They nationalised the school curriculum at the same time, and set up a National Curriculum Council, and an elaborate surveillance apparatus to police it. In short, there was establishment, not disestablishment. In the early 16th century, Henry the Eighth, quarelling with the Pope, created the Established Church - the Church of England. In the late 20th century, the Thatcher government, quarrelling with the world, created the Established School - the School of England. The Church of England was conceived in adultery, and the School of England was conceived in nostalgic nationalism. (The "English" National Curriculum is an appropriate name as it is not for the Scots, and it is for the Welsh only with modifications. As for the Irish… and

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the "ethnic minorities"...). Where schools are concerned the New Labour government, elected on 1 May 1997, has carried on where the last Conservative government left off. The paramount purpose of education is to produce a flexible labour force to compete in the globalised economy.

Deschooling was always essentially a theory and not a practice. It lacked alternative programmes and political strategies for change. However, Ivan Illich inspired other "alternativists" - in fields such as peace education, ecology, counterfoil research, future planning and non-formal education. His dialogue with Paulo Freire (who had a practice and a "method") encouraged more people to think about alternatives in education, and to break out of "the culture of silence" (which, in education, is to assume that current treands are inevitable and irresistible, and to promote, in those who always sail with the wind, "anticipatory compliance" in aligning themselves with them).

Ival Illich was working for a human future which included education as creation and re-creation, as person-centred, and as personal growth. Some schools tried to "deschool" themselves. In Germany, the leading reformer Hartmut von Hentig (John Dewey's Buddhist re-birth as a Prussian) wrote about "deschooling the school" and set up an alternative school (the "Laboratory School") in Bielefeld. In England, Countesthorpe College in Leicestershire offered a curriculum of choice and creative projects, where students might progress and grow to their potential - and not be "schooled down to size".

Illich's conceptual distinctions between "school" and "education", "hospital" and "health", "cars" and "transportation", still inform our thinking, particularly when we are thinking about the human condition and a human future.

Illich's interest in, and identificaiton with, "the wretched of the earth" drew attention away from the problems of the industrialised countries and his ideas (together with the ideas of some radical economists, including Fritz Schumacher and Leopold Kohr) created a strong critique of the conventions of "Development Economics".

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Illich used the case of the school and schooling as a paradigm example for his critique of commodity-intensive production in a consumerist society, He moved on, and away, from "education", as such, towards psycho-history and (what I would now call) mentality research.

His ideas are in the Academy of Humanity. The commodification of education, which he identified and lamented, has continued and grown. In Britain it is apparent at school and university level, and it is particularly evident in vocational programmes and further education colleges. The rival political parties now compete with each other in terms of whose programmes of commodification (sometimes called "Consumers' Charters") might be the most efficient and effective and most speedily implemented.

3. Non-Formal Education

Non-Formal education was designed to reach people whom formal education either could not reach or excluded. They included the poor, the outcasts and the untouchables, and adult illiterates.

One great strength of non-formal projects was that they were often goal-specific (provide a clean water supply, eradicate illiteracy in an area, improve farming practices). This also meant that if they were successful they did not need to be sustained. In this sense, successful non-formal educators needed to "die", in a Christian sense, on a regular basis. For the people to be born (as literate, as "empowered", as "self-reliant") the educator needed to die. The autonomy of the learner implies the eventual invisibility of the teacher.

Non-Formal education had many problems. Sometimes it existed as a "parallel" alternative to faulty systems of formal eudcation. Sometimes it had difficulties of organisation, management and resources. Often it suffered from its low status (compared with formal, institutional provision). As K. Venkatasubramanian told me, people would say: "It is good enough for my neighbour's daughter, but not good enough for my son".

In the 1970s and 1980s the very sociologists of education who once told us why curriculum reform in Britain could not work in the schools were telling us why programmes of non-formal education

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could not work in low-income countries. These sociologists suffered from an over-development of critical powers and an under-development of creative vision and imagination. In Britain these "impossibilists" were eventually driven into retreat by Thatcher government, who saw them, at best, as superfluous and, at worst, as subversive. They became an endangered species, in need of shelter provided by some knowledge-ecology agency devoted to the prevention of cruelty to sociologists. Today it is hard to find British sociologists of education (except in California, Canada and the South of France). They have become, instead, re-incarnated as social policy and policy studies researchers, journalists and media entertainers.

Non-formal education projects continue, with their goal-specific virtues and their organisational vices. They are confronted by a paradoxical question: How best to institutionalise non-formal education?

Over the twenty-five-year period of my review I think it is fair to say that we thought and we still think that non-formal educaiton was and is the best means of promoting goal-specific improvements - as with health education, child care, and adult literacy. Non-formal education has been sustained, as a means.

4. Community Education

In both richer and poorer countries Community Education has consistently been one of the strongest alternatives in education. Education for Self-Reliance projects, in countries like Tanzania and Lesotho, have always had community concerns at their core. In Britain Community Colleges have developed and thrived in urban and rural areas - in places like Coventry, Cumbria, Fife and Leicestershire. Employing a broad concept of "education" they have provided for pre-school groups, school-aged students, and adults, and they have promoted educational, leisure and community development.

Community education, because of its flexibility, can encompass most of the alternatives which might have come under my 1974 heading of Pluralism. It can also answer most of Illich's objections to the conventional school. Its creators include people like John Dewey in the USA, Henry Morris in England, and Julius Nyerere in Tanzania. It is one of the great humanist initiatives in the history of education.

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Community Education enjoys a secure level of institutionalisation; committed practitioners and supporters; and it has shown itself to be sustainable over a long period of time - as much as 60 years in the case of Cambridgeshire, where Henry Morris pioneered the concept and the reality of the Community College before the World War II.

Nowadays Japanese educational reformers see Community Education as a way ahead for a system which has stressed competition and selection and which, for many, has been oppresive. For them it is a means to create a Learning Society.

5. Reschooling

Reschooling wass already under way when I wrote in 1974. Schools were being humanised and the system of provision was being restructured to increase access and acceptance and to reduce exclusion and rejection. In Britain the comprehensive school accepted all students; the new universities of the 1960s accepted more students and many more women than before; an Open University was established; open seminars were started; and systems of open learning were developed.

However, the consensus about education which lasted from 1944 until around 1970 was broken by "the New Right", a coincidental alliance of traditional knowledge conservatives and of neo-liberal economists (who were interested in alternative funding of education). The landmark 1988 Eduation Act was a combination of a re-assertion of conservative knowledge (the curriculum) and a radical restructuring of the administration and management of education.

A lot of the reschooling now in process focuses on performance and standards. There is research on school effectiveness, there are handbooks on teacher effectiveness, and a search for the holy grail of value added.

Much of this is economy-centred and not human-centred. Its stated aim is to improve Britain's economic performance, to match and exceed the performance of "our competitor countries". Competitor countries have been variously identified as Germany and Japan and as "the

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Asian tigers" (Hong Kong, Singapore, South Korea and Taiwan). Now that the Asian tigers are sick, and under treatment from the vets of the International Monetary Fund, we are asked to compete with unknown competitors (just as, with the end of the Cold War, our soldiers train to fight against unknown enemies).

Reschooling of this kind has been going on at least since 1976, when the then Labour Prime Minister James Callaghan criticised, in a speech at Ruskin College, Oxford, the performance and the "products" of Britain's schools.

Given the enormity of the task (reforming Britain's post-industrial society in a post-modern age) and the metaphysics of the mission ("preparing for the twenty-first cntury") reschooling of this kind is likely to continue at least until the year 2000 (or the year 2001 for those who can count).

At the university level it is not clear whether the policy of expansion of student numbers will continue to be viable. My own view is that it will probably lead to a redefinition of "higher education" for the majority and the preservation of elite provision for the few. Massification of "higher education" is leading to its moronisation and to fraudulent promises of access and democratisation. In short, what the new students gain access to is not what they were excluded from.

Educational planning is now dominated by economics, and by economics of a particular kind. A more humanist economics may lead to changes in mentalities, and a post-industrial economics may lead to more pluralistic planning.

I would like to think that some of the present reschooling programmes will not be sustained.

6. Lifelong Learning (LL) / The Learning Society (LS)

The rhetoric of LL and the LS has certainly proved sustainable over a 25-year period. The European Union declared 1996 to be "the year of Lifelong Learning". In Britain the Royal Society of Arts has launched a "Campaign for Learning". The Economic and Social Research Council has funded a "Learning Society Project".

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My first encounter with the concept "the LS" was in 1968, when a book, by Robert Hutchins of the University of Chicago, appeared with that title. Torsten Husen produced a book with the same title in 1974, and he produced another book with the title The Learning Society Revisited in 1986. The Ontario Plan for Post-Secondary Education, produced by Douglas Wright in 1972, was subtitled: "Towards the Learning Society".

I think that part of the attraction of the concept of the "LS" is that it can be all things to all people. Professionals in education can use it to justify what they are already doing. It also offers them new empires to "develop".

The rhetoric of the LS tends to evade difficult questions - such as:

1. What are the foundation principles of the LS?
2. What are the aims and purposes of the LS?
3. Who will plan the LS, and for whom?
4. What will be learned in the LS?

Answers to these basic questions would reveal whether the LS would be more human-centred or more economy-centred. The European Union stated that we need to develop the LS now in order to compete with the USA and Japan today, and with the People's Republic of China tomorrow. In short, it is part of what Professor Peter Scott calls "the new Cold War for competitive advantage".

The rhetoric and the mythology of the LS are likely to continue in our lifetime. Whether or not the LS is indeed an alternative in education (alternative to what?) it is now a Millennium Project, and it is unlikely to go away before the 21st century.

Conclusion: Some Reflections on Alternatives: 1971-1996, and some thoughts about future strategies.

Some alternatives of our times proposed alternative means to achieve conventional ends. They have been taken up by the traditional system of formal education as it has continued its policy of expansion. Multi-point entry, for example, which was devised

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to facilitate access to schools in low-income countries, is common in univesities in rich countries. Flexible timing - teaching in the early morning (the "sunrise semester"), in the evening (the "sunset semester") - is normal in many adult colleges and universities. The use of alternative locations - taking the teaching to the learners, instead of asking learners to collect in a special, centralised building (school, university - is (and I use the term advisedly) widespread.

The Open University, pioneered in Britain, has been reproduced all over the world, and conventional universities continue to borrow from its practice and to explore how some of its techniques might help their further expansion.

In the United States and Britain we are threatened with the coming of the virtual university, a surreal vision of a university without a learning community (but still with a top management team collecting the money).

In the history of educational reform it is the common fate of attractive alternatives to become part of the mainstream system. This happened with Maria Montessori's pioneering work in the field of nursery education, and with John Dewey's experimental and experiential approach to primary school education. Yesterday's heterodoxy becomes today's orthodoxy.

The alternatives which came and went (like some of the urban free schools) tended to be under-funded and under-institutionalised. Although we do not live by bread alone, without bread we do not live.

Today, as twenty-five years ago, we still need to ask ourselves: Education for what? For a human future we need to promote human-centered education. The economy exists to serve humanity - not the other way about.

Educational reformers need to create coherent visions for the future. In a world which has seen the (relatively) peaceful end of the Cold War in Europe and of "Apartheid" in South Africa, and the Green Revolution in India, we can remind ourselves that some of yesterday's dreams are today's realities. After living as a child

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through the Second World War, and being in London under the bombs, I dedicated my life to helping to avoid World War Three, to promoting international and inter-cultural understanding and, nowadays, to promoting understanding between "East" and "West" - the "twain" that Rudyard Kipling said would never meet. They now meet in our Centre for Global and International Education at the University of York. Alternative practice and the best of mainstream practice share the same educational aims: (1) to understand the world (the physical, social and spiritual world); (2) to alleviate human suffering (and to prevent bad education from creating and increasing human suffering); and, (3) to celebrate life.

In the twenty-five year period reviewed here, India has, in several ways, changed enormously. It now feeds itself. In other ways India may be very much the same - a land of rich and poor, and a land of elite and of mass education. K. Venkatasubramanian always raised questions for me. He stated: Alternatives are the only alternative" and he was a strong supporter of non-formal education. But he kept working with the mainstream. He became Director of State Council for Educational Research & Training (SCERT), but he was also Director of Schools and Director of Examinations. He then became a Vice-Chancellor of Pondicherry Central University! He graced us with his presence at the University of York, first as a Visiting Scholar in 1978 and then as a Visiting Professor in 1988. As someone who was head of an Education Department in a university for a period of twenty-one years - another "long duration" I must respect all that. Both of us have had a staying power that many alternatives have lacked.

As two lifelong learners we can both continue to work in educaiton for a better world.

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22

Obeisance to the Paramacharya of Kanchi Kamakoti Peetham

Dr. M.A.M. Ramaswamy
Pro-Chancellor, Annamalai University

Bharat, our Mother Land, it often called the 'Dharma Bhoomi', the country of righteousness.

This Dharma Bhoomi gets its sanctity from the great 'Avatars' from time to time.

The great Gautama, the compassionate Buddha, was born in India. Adi Sankara who was an incarnation of Ishvara himself, "the ever-shining glorious lamp of Advaita" as Max Mueller would call him, took birth in our land and gave light to the whole world. He gave a new foundation to our religion. Likewise Ramanuja and Madhva gave a new meaning to our lives by propagating devotion to God.

Coming to modern days Sri Aurobindo talked of "Supramental Energy" that would make the human race divinised. The Mother of Sri Aurobindo Ashram gave a sense of new direction to our lives by Her concept of compassion.

The inspiring sage of Tiruvannamalai, Ramana Maharishi, ennobled humanity by his message of Love and Wisdom.

In this line of saints and savants, Jagadguru His Holiness Sri Chandrasekharendra Saraswathi, the 68th Centenarian Pontiff of Kanchi Kamakoti Peetham is a very unique person. He is a real "God among men", the "walking God" to quote Paul Brunton who was blessed by the Grace of His Holiness. His Holiness is a true

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embodiment of all holy qualities of head and heart that distinguish an ordinary man from an immortal Avatar.

The paramacharya of Kanchi is a direct descendant in the Gurupeetha Parampara established by Adi Sankara himself.

The Kanchi Sage is an embodiment of compassion and wisdom. His very presence amidst us is a great good fortune to all of us and really we are all blessed to live in his times.

I am here reminded of an episode from the history of Greece. The great king Philip of Macedon wrote a letter to the well known philosopher Aristotle on the birth of his son Alexander, later the Great. The letter ran thus: "Be it known this day that a son is born to me. I am happy that he is born but I am happier still that he is born in your times so that he can call himself a contemporary of the great teacher, Aristotle".

Similarly we are very fortunate to live in the time of the Kanchi Mahaswamigal.

All dignitaries without exception include Kancheepuram in their itinerary because every one wants to sit at the feet of the Holy Paramacharya whose compassion and grace engulfs all.

I had myself experienced this delight of His presence which takes you to ethereal heights.

Let me quote the Paramacharya himself on how to travel on the path of Dharma.

"Nothing is possible without hard work. If we voluntarily take a job, do we not willingly bear all difficulties then?

"But in the case of Dharma why should we say there are difficulties? There will be difficulties. But work carried out under difficult conditions give more benefits and a better sense of achievement. So we should not leave Dharma at all. (From "My Mission", talk delivered by Paramacharya in 1975 at Madras).

The lucid exposition in His message gives us an insight into the great thinking of the Acharya. His message is simple and straight

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forward. Everyone should adopt the path of Dharma. There is no escape from it.

You find the world today in turmoil. Brother kills brother. Countries after countries spend crores and crores on arms and guns. But they have no money for the schools and their own children's education. The UNESCO in a recent report has pointed out succinctly that if only 10% of the funds spent on armaments by various nations is spent on Elementary Education the world will become a better and safer place for the coming generation. But no one listens to this sage advice.

We are attacking nature. Forests are plundered and dangerous industrial effluents are let into rivers. We find the air full of pollution. With water and air full of irritants and poison how can any one expect the 'homo sapiens' to service at all?

So the only answer to the world problems today seems to be the Dharmic path shown by the Paramacharya of Kanchi.

To quote his own words, "My mission is to save humanity from destruction, somehow".

When Adi Sankara was preparing to leave his mortal coils his disciples prayed to him to give them a final "Upadesa". The Bagavatpada recited the "Sopaana Panchakam", a beautiful poem of five stanzas. A line therein says:

"Thad uditham karma svanushteeyathaam" - "Practise well all the duties enjoined in the Veda".

This was also the message of Lord Krishna in the Bhagavad Gita:

"Do your duty". Yes. Action is our duty; result is not our concern.

The great sage of Kanchi, the God that walked on earth gave the same message. If every one does his duty then the world will become a heaven. It is in our hand to build a new world-order without any reference to caste, colour, creed or sex. As the famous bard Thiruvalluvar said in his first couplet:

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அகர முதல எழுத்தெ ல்லாம் - ஆதி
பகவன் முதற்றே உலகு.

Rev. G.U. Pope translated this as follows:

"A" as the first of letters, maintains every speech; the "Primal Deity" is first through all the world's domains.

Thus our path to glory is the Divine path, as per Thiruvalluvar and as the Kanchi Sage emphasizes. It is the path of 'Dharma' alone that can save humanity from its sure destruction towards which end we seem to be rushing.

Let the Paramacharya save humanity and bless the globe so that it will come back to the path of Dharma.

My obeisance to this inimitable Jagadguru.

As Albert Franklin, the former U.S. Consul at Madras said some years ago after meeting the Maha Swami, "He is a beacon light. Only India could have produced him".

Franklin was right. Only Bharatamata could have produced such a RATNA among Rishis.

"Maitreem Bhajata" (cultivate friendship) this is the message of the Paramacharya to a tension-torn world. If there is a Guru who himself has set an example of what he preached, the Paramacharya is one. He has striven all his life to remove interreligious and intra-religious conflicts and differences. He is himself an embodiment of harmony, the perfectly stringed lute that makes celestial music.

My obeisance to Him.

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23

A forgotten Patriot

C.V. Narasimhan, I.C.S. (Retd.)
Former Under Secretary General, United Nations

V.K. Krishna Menon was born on May 3, 1896. He died at the age of 78 on October 6, 1974. For the greater part of his life, especially between 1935 and 1962, he was a close friend and confidant of Prime Minister Nehru. From 1952, when he began his career at the United Nations as Deputy Leader of the Indian Delegation (Vijayalakshmi Pandit being the titular leader) to late 1962, he bestrode the narrow world of the U.N. like a Colossus. He was a true patriot. In his thoughts, words and actions, India came first. By rights, we in India should have celebrated 1996 as his centenary, but he was a forgotten hero. This tribute to him, by one who knew him well from 1956 onwards, and who could see at firsthand his towering personality at work in the U.N., is a belated attempt to recount his services to India, and help to a better understanding of his personal contribution.

Krishna Menon's life falls into a few well defined phases. He was the third child and eldest son, of Krishna Kurup, a prosperous lawyer settled in Tellicherry. He went to school in Tellicherry and Calicut, and at the age of 15 he went to his father's old college, the Zamorin College. In 1915, he went to the Presidency College in Madras, as his father had done. However he took more interest in debates and discussions of social and political issues. He incurred official displeasure by his support of India's struggle for freedom. By that time he had joined Mrs. Annie Besant's Home Rule League, and secretly he planted the red-and-green flag of the League over

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the Presidency College. He was saved from expulsion by the intervention of Professor Candeth. Despite this neglect of his studies, he managed to get his degree, a year late, in 1918.

"His continued contact with Mrs. Besant provided a turning point in Krishna Menon's life. One of Mrs. Besant's close associates was the distinguished educationist Dr. Arundale (who was the husband of Rukmini Devi). He was invited to preside over an educational conference at Letchworth in England on 1924, and he decided to take Krishna Menon with him.

For some time after his arrival in England, Krishna Menon was a school teacher. But very soon he became an active member of the (already existing) Commonwealth of India League. He also enrolled in the London School of Economics, where he studied Political Science under Professor Harold Laski, and emerged with first-class Honours in 1927. The main goal of the League was to obtain "Dominion Status" for India. Although this amounted to virtual independence, Menon wanted to substitute the phrase "freedom and self-determination" as the preferred goal. The elders who had founded the Commonwealth of India League, such as Mrs. Besant and H.S.L. Polak, dropped out. Towards the end of 1930, a new organization under the name of "India League" replaced the old institution with the declared aim of supporting the Indian claim for Swaraj.

For the next fifteen years, Menon was the moving spirit of the India League. He worked night and day to make the Indian situation better understood in England. He also managed to mobilise considerable support among the M.P.s from the Labour Party. He got himself elected as a Borough Councillor in St. Pancras, a borough of London in 1933, and served in that capacity for the next 14 years. (In 1955, the "freedom" of the Borough was conferred on him).

During the bleak years of World War II, Menon served in St. Pancras as an air-raid warden. His fearlessness became a legend. He was proposed (as a Labour Party Candidate) for a seat in

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Parliament from Dundee in Scotland, but later the offer of the seat was withdrawn. As a result, Menon resigned from the Labour Party in 1941. He continued to maintain his personal friendship with various Labour leaders. When the Labour Party beat Churchill and hit Tories in the General Election of mid 1945, he continued his role as a "go-between", assisting Nehru to understand better what was happening in London. At Nehru's bidding, he met the Soviet Foreign Minister Molotov, in Paris. In October 1945, he went to the U.N. meetings in Lake Success as an alternate delegate. He became virtually a moving Ambassador for Nehru.

When at midnight on August 14, 1947, Nehru announced free India's tryst with destiny, the small crowd at the India League headed by Menon celebrated the occasion by unfurling the Indian tri-colour flag, followed by the singing of Jana-Gana-Mana. This was the end of the second chapter in Menon's life, a chapter filled with hard work, ploughing a lonely furrow most of the time, a one-man army in England fighting for India's freedom.

Nehru named Krishna Menon as the first High Commissioner of (free) India in the United Kingdom. He had many friends in the U.K., and also many enemies, both in the U.K. and in India. The so-called Jeep Scandal which was said to have caused a total loss of some $143,000 equal to some 21 lakhs of rupees (today, such a loss may not even merit a headline in our newspapers) led to his being replaced, a couple of months before his five-year term was due to expire, on June 13,1952 by B.G.Kher, a former Chief Minister of Bombay.

In Menon's case this minor disaster led to a major change in his life, which led him to the beginning of his long career at the United Nations; beginning as Deputy Leader of the Indian delegation (under Mrs. Pandit) he soon overshadowed her, and in fact most other delegates from other countries. In 1953, he was the leader of the Indian delegation, and continued in that capacity for several years. From 1952 onwards, he was able to play a constructive role in most cold-war issues, beginning with the consolidation of the

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Korean Truce in late 1952, and the release of American Airmen by the People's Republic of China in 1955. In 1957, he was able to persuade the USSR to drop its opposition to the admission of 16 Afro-Asian countries as new members of the U.N.

Meanwhile in India, Menon had been elected a member of the Rajya Sabha in 1953. On February 3, 1956. Nehru made him a Cabinet Minister without Portfolio. In the autumn of 1956, the U.N. had to deal with two major crises, the U.K. - French - Israeli attack on Egypt following the nationalisation of the Suez Canal, and the virtual military occupation of Hungary by the U.S.S.R. Menon played a useful role in the Suez Canal crisis, but his refusal to vote for a resolution condemning the Soviet invasion gave a fresh opening for the U.S. Press to attack him. But what really made Menon hero in India was his defence of India's interests in the Security Council discussions on Kashmir. In January-February 1957, in spite of ill-health, and against his doctor's orders. Menon made speech after speech in the Security Council, to ensure that the resolution adopted by the Council was something that India could live with. When he returned to India late on the night of March 6, 1957, he received a hero's welcome at Bombay's Santa Cruz airport.

In April 1957, Nehru named him Minister of Defence; thus began the fifth chapter in Menon's turbulent life.

The Defence Ministry chapter may properly be titled 'Triumph and Disaster'. The first five years were a spectacular success. Menon made the first efforts to modernise our Defence Establishment, which included great soldiers like General Cariappa, but which has basically remained unchanged since the last days of the British Raj. In addition Menon was the first to realise the importance of having indigenous sources of supply for all consumable items, like ammunition, and to establish a Ministry of Defence Production. In December 1961, he authorised the military takeover of the last outpost of colonisation on Indian soil, the Portuguese Territories, of which Goa was the most important. This was a great triumph at home, but very difficult to explain in the U.N. where it was perceived as a gross violation

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of the U.N. Charter. The U.S. Press, which hated him harped on this aspect of the Goa adventure. One newspaper had a cartoon showing a python, obviously with Menon's face, and a big bulge in the abdomen, marked Goa. At the bottom of the cartoon was the inscription "The Goa Constrictor"!

In early 1962, Menon had to fight again to retain his seat in the Lok Sabha. He chose to contest from the same Bombay constituency which had returned him five years earlier. But the opposition clearly wanted to defeat him, and chose a worthy opponent, Acharya J.B. Kripalani. Everyone expected a close contest. In the event it was a landslide victory for Menon, who returned to New Delhi flushed with his new popular mandate.

For years, Nehru had coined the slogan "Hindi-Chini-Bhai-Bhai". There used to be a Polish story in the Stalin era - "Why do we call the great Soviet people our brothers, and not our friends?" The answer. "Because one can choose his friends!" So it happened with the Chinese "brothers". There had been some minor skirmishes and differences between India and China over the Indo-Chinese Frontier question, because the Chinese did not recognise what was called the MacMahon Line. In Oct. 1962, China struck. They walked into NEFA area with practically no resistance. India's military defeat was humiliating.

The failure of 1962 was as much a failure of a mistaken foreign policy towards China, which was the responsibility of Nehru and not Menon. But Nehru was indispensable, and Menon was not. Thus he became the scapegoat for a failure for which he, by means, bore sole responsibility.

Of Menon's contribution to India's defence, his successor as Defence Minister, later President of India, R. Venkataraman, the great gentleman that he is, had this to say:

"The true evidence of the success of Krishna Menon's efforts is really available in the results of the 1965 and 1971 conflicts when our troops firmly met and repulsed aggression. The splendid showing

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of our troops in these two conflicts and the high esteem in which our defence forces and defence industry are presently held, are eloquent and standing testimony to the great vision and dynamism of V.K. Krishna Menon. The last chapter in Krishna Menon's life may be called "The Sunset Years". Nehru was seriously ill and died in mid 1964 - Menon's only true friend. Menon was somewhat embittered when I met him several times during those twelve years. He had every reason to be - an ungrateful nation had forgotten what he had done for the country, and remembered only his one failure, to which he was not even the chief contributor.

Krishna Menon made many enemies; he had few friends. I would like to count myself in the latter category. I owed my U.N. career to him, but this tribute is not written as a mere expression of gratitude.

At a time when India needed the Soviet veto in the Security Council, any time the Kashmir question came up, Menon was there to make sure of it. The U.S. Administration and the U.S. Press detested him. He made light of it. When I went to visit him in the Hospital after he had undergone major skull surgery in 1961, he told me, "Narasimhan - you can now truthfully tell your American friends - I am really a man with a hole in the head!" Such was his macabre sense of humour. I salute Menon as a great patriot - forgotten by his compatriots, and even by Bharat Mata - but I can never forget him!

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24

Japan's Ecstasy and Agony

S. Venkitaramanan IAS (Retd.)
Former Governor, Reserve Bank of India

The East Asian miracle was built mainly on the paradigm that Japan offered. It created a whole new world for the millions of people in the countries of Asia. It offered an opportunity for more growth, jobs and elimination of poverty. Whatever the cataclysm that has hit them in recent months, no one can deny that the two and odd earlier decades of the Asian miracle did form a sharp break with the past. This was, of course, built on the Japanese model. The question of what made that model tick has been widely discussed.

2. Above all, the role of Government in guiding Japan and the South East Asian economies was highlighted, even by experts of the West, including those of the World Bank, who wrote the "East Asian Miracle". Lee Kwan Yew, the redoubtable leader of Singapore, himself extolled the success of the model - a thesis questioned by eminent experts like Krugman. Asian values - discipline, savings and growth - were the subject of many seminars. In all this, Japan was seen as the premier exemplar. Arising from the ashes of World War II, Japan had, by sheer dint of its effort, raised itself from despair to dignity through a conscious plan and a programme, which involved guided credit flows, Government direction, massive investment and higher productivity.

3. There has been no end to academic studies on what made the new Japan tick. Japanese methods of manufacture, administrative guidance and corporate planning - all became the subject of both adulation and criticism. Many were the books written on the subject, especially after the Japanese yen started strengthening. In the eighties, the Japanese corporates and banks became the powerhouse of a

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seemingly invulnerable new global power. American politicians seemed to cower before the threat of Japan's invasion or purchase of their cultural insignia. One after the other - the Rockfeller Centre, the Empire State Building, the Hollywood producers and so on, - crumbled before Japan's might. It looked as though the vanquished in World War II had become the victors of the new economic war of the nineties. While Japan's economic might became a nightmare to the US leadership of all parties, Japanese investment was eagerly sought by every State in USA with incentives and warm welcome.

4. Suddenly, all this seems to have changed. Japan had become the bad boy on the dock, - the worst example to follow. The media have apparently come to the conclusion that all possible evils of economic management can be found in Japan - bad banking, corrupt politics and weak corporate governance. Surely, this sudden transformation of the image of a country, which is even today a global leader in many areas, is more a matter of perception than reality. Nothing in Japan was, perhaps, as great as was argued earlier. Nor is everything in today's Japan in such shambles as the gurus now proclaim.

5. Indeed, some experts are divided as to whether Japan's current problems have themselves not been the result of over-enthusiastic imitation of non-Japanese models. There is a strong school of thought in Japan, which believes that most of Japan's troubles started when Governor Mieno of the Bank of Japan started pursuing his monetarist obsessions - ruthlessly piercing the bubble of Japan's real estate and shares too sharply in the early nineties. While it is true that in the late eighties cheap money policy and reckless lending had, indeed, led to many Japanese financial institutions and banks over-extending themselves into real estate and share markets, these assets formed part of the balance sheets of all the corporates and banks. In order to clean up the Japanese bubble economy, Governor Mieno sharply - too sharply - withdrew liquidity from the system and raised interest rates. It was the suddenness of this treatment, which led to many lenders finding that the assets, which constituted the bulwark of their net worth, were suddenly worth much less. True, the bubble needed to be shrunk. But the suddenness with which the Governor intervened gave an irretrievable shock to the whole system from which the Japanese financial machinery has not so far recovered.

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6. Let us recall that Japan's corporates have all been used to a heavy diet of debt, the debt-equity ratio in Japan being sometimes as high as 10:1. Equity was not as easy to access in Japan precisely because the stock markets of Japan were not as developed as in USA. Indeed, most corporates in Japan believed more in debt than equity. When the Governor Mieno pulled the plug and raised the interest rates sharply in 1992, many corporates found themselves in trouble for this very reason. Their interest costs suddenly shot up. They were more vulnerable than companies in US where debt-equity was 1:1. Simultaneously, the market values of their investments - both property and shares - fell, because of the rise in interest rates. It is worth reiterating that the loss of value was entirely due to the central bank's action and there had been no serious error of management on the part of the corporates. When they had invested in real estate or shares, they did so - not suspecting that the Bank of Japan's policies will reverse suddenly. Here they were, suddenly faced by the biggest problem of all - a double whammy - an unanticipated rise of interest rates and a fall of their own assets. banks, corporates all found themselves running for cover.

7. It is against this background that Mieno's successors at the bank have tried to revive the Japanese economy. But, there is a rachet effect in matters financial. What goes down, stays down and what goes up, stays up. It is not easy to change gears. Banks and corporates, which had lost heavily in real estate and shares, tried to cover up losses by rolling over loans. Stock market operators also found themselves indulging in not too healthy practices to paper over their losses. The loss of real estate values also resulted in many housing finance agencies becoming unprofitable. The so-called losses of the Japanese banking system, which are much talked about, were more the result of the sudden reversal of policy by the Bank of Japan than of real management errors by bankers - of which, of course, there were many.

8. There is a certain inescapable predictability about a financial crisis, once it starts. The moment confidence is lost, investors start becoming more and more careful. The animal spirits, which are an essential ingredient of enterprise, are found reluctant. Japanese corporates found that there was a threat of an incipient recession. It, in turn, meant less demand growth and less investment. The vicious cycle started.

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9. To counter this, Japanese authorities started a low interest policy and also stimulation through fiscal incentives. Strangely enough, the newly indicated low interest policy - as low as less than 1% for annual interest - had a perverse effect. Japanese investors started finding foreign markets more attractive from the point of view of yield. Outflow of capital to markets, such as USA and Europe, increased. Simultaneously, the siren call of higher yield in emerging markets also tempted many Japanese financial institutions. Japanese outward investment increased to nearly $600 bn. at a time when the Japanese economy itself was in the throes of a serious recession and needed domestic investment.

10. The economists, who are advocates of the US model both within Japan and outside are, however, advising Japan to become totally un-Japanlike. There is an attempt by powerful sections of the US Administration to inflict a total American model of economic and social management on Japan. Unfortunately, the current political crisis in Japan has found no leader in a position either to say "Yes" or "No". One hopes that out of the critical developments on the political front will emerge a definitive Japanese solution to the crisis.

11. It beats our comprehension to understand how at this time a rating agency, like Moody's, has suddenly downgraded Japan, while Japan continues to be one of the world's largest creditor nations. It is as if the rating agency had downgraded USA in the height of its S&L crisis. Japan's financial problems can definitely be fixed - provided the heavy hand of American ideology is lifted. For instance, Japan needs to let go of its monetarist fixation. Unless it expands money supply, it cannot break through the current vicious cycle of low growth.

12. Japan has to grow faster not only for its own sake, but because the world as a whole has to break away from the current impasse. One hopes and prays that Japan will once again rise phoenix like from the ashes of its problems. I am confident that this will happen. But, the solution may not be what the American script demands.

Courtesy : Economic Times

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25

Education for Tomorrow

Dr. Kireet Joshi, IAS (Retd.)
President, Dharam Hinduja International
Centre of Indic Research, Delhi

What innovations do we need? And why?

1. The modern age is marked by breathtaking discoveries and inventions. But nothing is perhaps so significant and pregnant for the future as the discovery of the child and the modern educationist's efforts for the invention of the New Education which would be appropriate to the ever-fresh discoveries of the mysteries of the child.

2. The modern educationist has been wonder-struck by the tremendous feat of learning that the child performs in the first few years of its life. What is the secret, he has asked, of this tremendous speed of learning?

3. He has observed, with fresh eyes, the child craving for the moon, and its wonder at the stars that twinkle. And he has made fresh propositions. The child learns so fast, he says, because it has no other occupation than that of learning; or rather, for the child, all the occupations are occupations of learning. To it, all play is learning and all learning is a play. The child learns so fast, he continues, because it has before it a living book, the open book of Nature itself. And the child learns so fast, he concludes, because the child "reads" this book of Nature with its total being, by the happy exercise of all its faculties, by the concrete urge of experience.

4. The modern educationist is led to apply these propositions to all aspects of education, and he finds that this application implies

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a radical change in the contents, methods and structure of education, and above all, in the very aim of education.

5. This is the central context of innovations in education all over the world.
6. We have begun to look upon the child as the creator of the New Future. And the educationist is, therefore, necessitated to look onto the Future, not merely as a happy exercise of imagination or even of direction, but as an object of a serious and scientific study that can be used as a tool for current planning. Indeed, at no time was the Future so central to the present.
7. An important realisation has come to us that the future that the modern age has been labouring to fashion seems possible only on the basis of the fulfillment of one condition, namely, a universal and lasting peace. It has been realised that war must be eliminated, that actual wars are fought primarily in the mind, and that, therefore, there is a need to change the very working of the mind.
8. The educationist is called upon to define this change and to present new contents, methods and structures of education that would, in their total effect, enable us to develop not merely the normal manhood, but to develop in such a way and to such a degree that we would be able to transmute ourselves, to eliminate from ourselves the wars that are fought in our minds, and to grow into a new kind of global beings.
9. The modern educationist is called upon to find the right means of the education by which the growing child may, in due course, come to transmute its ordinary texture and grow into a new kind of being, into a new lotus of light that would radiate the breath of peace and harmony and live by intimate mutuality with the entire universe.
10. We must note that this task is new, its dimensions are multiple, and it invites the educationist to soar high above all his narrow preoccupations and to apply himself to the task of innovation with a new mind and a new heart. This task is imperative and urgent.

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11. Is there, we have to ask, something in the child itself that has an inherent capacity to grow like an angel of light and to meet all the pains of growth without getting entangled into the knots of ordinary human thought and action, which limit and bind man into the stifling grooves of jealousies and rivalries and narrow and suicidal loyalties? For if there is nothing in the child which is intrinsically angelic, if it is true that eros and thanatos are the alpha and omega of the child, then it is impossible to predict any ultimate and harmonious survival of human existence on this planet.

12. But as we stand at the frontiers of science and of human potentialities developed to their highest value, we are led to an optimistic conclusion. The brilliant messages that come to us by flashes and inspirations, when studied impartially with a scrupulous scientific rigour, give a clue to the domains of knowledge that seem pertinent to the basic premises of the educationist. These domains of knowledge await the quest of the educationist and there is a promise that just as he has discovered the child, he will discover also the soul of the child, the real angel of light. And in this discovery may lie, it is suggested, the true justification of his aspirations and his efforts.

13. The educationist has today spoken of "Learning to Learn" and of "Learning to Be"; he has spoken of the necessity of the freedom in the process of growth, and of the necessity of breaking the walls of the school and of removing the boundaries of studies. But it has been suggested that it is only when the soul of the child is discovered that we shall find the true justification of these pronouncements of the modern educationist. It has been suggested that there must be freedom in the process of education, not for any reason, but because the soul of the child is, in its nature, free, and that it can grow to its fullness under the conditions of freedom. There must be, it is affirmed, the breaking of the walls of the school, not for any reason, but because the soul is not a prisoner, and because it is the breaker

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of the bonds and fetters. The boundaries of studies must be removed, it is confirmed, nor for any reason, but because the entire universe - the expanding universe - is the soul's own home. Learning must be to learn, for that is the essential method of soul's growth in the universe, and learning must be to be, because to know, to possess, and to be is the natural breath of the soul. It is on these premises that, it is suggested, the entire story of innovations in education can be truly understood, and it is on these premises that our future innovations in education, I think, can find their right direction and goal.

14. In this context, it is pertinent to cite a passage from Sri Aurobindo that indicates the value of the modern educationist's discoveries and the direction of his task ahead:

"The discovery that education must be a bringing out of the child's own intellectual and moral capacities to their highest possible value and must be based on the psychology of the child-nature was a step forward towards a more healthy because a more subjective system; but it still fell short because it still regarded him as an object to be handled and moulded by the teacher to be educated. But at least there was a glimmering of the realisation that each human being is a self-developing soul and that the business of both the parent and the teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is not yet realised what the soul is, or that the true secret, whether with the child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as "the leader of the march set in our front", will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception".*

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15. We speak today of the need for mass education. And in India, we have indeed a massive problem of mass education. Mass media are, no doubt powerful aid for the solution of this problem, and all the innovations that are being attempted in this direction are not only welcome but ought to be augmented both in regard to quantity and quality. But still we need to underline a very important phenomenon which has begun to emerge more rapidly in recent times. It is the phenomenon of an increasing demand, implicit or explicit, from the members of the masses to provide them individualised education. This is a phenomenon which is not sufficiently known. But the psychological law of awareness is that it always tends more and more towards 'self-awareness'. It is for this reason that wherever the mass media have begun to operate successfully, there has arisen within a short period, a need to provide means of education that will cater to the problems of individual growth. Failure to provide this has led to a sense of suffocation among the masses and to an implicit or explicit unrest. One of the root causes of the massive youth unrest all over the world can be traced to such a failure. For while the masses of the youth have become more and more aware by various media of education, there has not been, at the same time, a sufficient realisation of the need to provide as soon as possible individualised education to these large masses of the youth. We try to persuade ourselves that we can still postpone the demands of what may be called massive individualised education. But this postponement is neither possible nor desirable. An important field of innovation in education, therefore, is how to provide individualised education to larger and larger masses of people.

16. We come now to the area of individualised learning itself. Individualised learning means, it may be suggested, learning that is suitable and appropriate to the individual in question. Each individual, although a member of a group, and although he shares the commonness of the group to which he belongs, has still in him a special and unique combination of qualities, latent or active,

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which follow a special law of development towards the fulfillment of a specific and unique function. To use the Indian terminology, we may say that each one of us has his own swabhava and swadharma, and a learning process that answers to the rhythms and cycles of swabhava and swadharma is what may properly be called individualised learning. And it may safely be said that the central preoccupation of all the modern educational methodology and innovations is to invent a flexible structure of education that would fulfil the demands of individualised learning.

17. And we may at once state the heart of the problem that is related to individualised learning: The central knot lies in the intertwining of three needs in a meaningful process of learning - the need for self-learning, the need for different kinds of degree of help from the teacher, and the need for a group or a collaborative study or work-experience. These needs are interlocked, and yet the organisation demanded by each is so different from the one demanded by the other, that a series of antinomies begins to emerge as soon as we try to conceive or work out some complex and flexible organisation which would harmonize all the needs.

18. A close examination of this issue may be suggested so that a satisfactory solution could be evolved. To most of us, who address themselves to the learning process which is circumscribed within the walls of the lecture system, syllabus system and examination system, and yet who aspire to initiate and organise a meaningful learning process, the solution of this problem is a thing of paramount importance.

19. It seems to me that in order to arrive at this solution, a number of difficult things need to be done patiently and laboriously, and each one of them could constitute a project of innovative experimentation. For instance, the grouping of students will need a new basis; and this will largely be determined by the nature of areas of studies in question. Teachers will need to prepare materials which can be studied by students without much help, and there will be a need of a new material which

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can be used as a part of the environment. Again, in regard to each area of study, we shall need to determine with some precision the essential elements, and differentiate them from that which is peripheral or which is a matter of detail. We shall need to determine several different ways and approaches to learn the same topic or subject. We may also need to enquire if there is something like most essential and indispensable knowledge that we, as human beings, must possess, and if so, what is the best method of acquiring it.

20. The way in which we should study, for instance, the inner meaning of Indian culture is evidently to be different from the way in which we learn, say, the details of some geographical area. History for instance, can be learnt in several different ways. It can be learnt predominantly through biographies or predominantly through an account of events, or else, through the study of the growth of institutions or cultures. One may like to begin the study of history from modern times and then go backwards, or one may prefer to study "then" and "now" in a systematic sequence.

21. Moreover, in areas of study where general stimulation is needed, methods of environmental influence by mass media may be found suitable. And areas of study where detailed precision is necessary, various methods of individual study or methods of individual consultation with the teachers will have to be employed.

22. There is also the question of timetables. To create a situation in which timetables could be flexible is perhaps one of the most difficult tasks of innovators in education. There are a number of areas of studies in regard to which regular and fixed timetables are necessary, but there are others where a free pursuit without the constraints of "periods" is quite legitimate. It is true that a 'rough' solution is always possible, but I do not think that we, as educational scientists, should feel satisfied with any rough solutions. We need to invent a new system which reconciles all the needs of the total process of learning accurately and harmoniously.

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23. There are still further areas for our innovative effort. We may state some of them.

24. We witness today an endless explosion of knowledge, and we do not know if we can psychologically contain this explosion. We need to ask, as in the Chhandogya Upanishad, if there is knowledge by possessing which all can be known.

25. Is there, we may ask, an all-embracing project of work-experience that would generate a continuing process of lifelong education?

26. Is there a program, we may ask, which would necessitate an effortless synchronization of the needs of personal development with the needs of collective development of humanity?

27. Is there, it may be asked, a tool of the acceleration of the summing up of the past and the unfolding of the future?

28. And we may ask if there is a secret which we can educationally provide to the child whereby it can grow continuously and yet remain a child, like Newton, playing with pebbles on the shores of the ocean of knowledge. In other words, is there a secret of perpetual progress and of perpetual youth?

29. All these are fascinating questions, and we can suggest that all of them are centrally relevant to answer the question as to why we need a new education for tomorrow.

* Sri Aurobindo, Collected Works, Centenary Edition, Vol. XV pp 27-28.

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26

Conception of Education in Indian Tradition and Culture and its Contemporary Relevance

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The third millennium is just a little more than 500 days away and it is necessary that we take a look at our 'educational coordinates' as it were, to see where we are going and make, in the language of science, mid-course corrections'. Perhaps 'educational vector' would be a more appropriate term than 'coordinates' here, since there is both magnitude and direction in the Indian concept of education or vidya. The National Policy of Education 1986 as revised in 1992 is also now due for review.

There are manifold tasks that confront us today in India's educational system. The first challenging task is the one of logistics. From the primary through secondary to the tertiary stage, we are dealing with something like 9 lakh educational institutions and 4 million teachers. The elementary education system will alone have 180 million children by 2000 AD! The logistics are daunting, not because of numbers alone, but because here it is the most precious resources of all that we are dealing with - human resource - and that is why the educational process assumes critical importance. This is as important as the results of such process or perhaps more

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important. Indian educational philosophy, rooted as it is in Indian tradition has always been the philosophy of the path, where the road travelled is the most important. This is, in different words, the age-old doctrine of India - the accent on right action, not the results thereof. The 'ma phaleshu kadachana' of the Gita, the right mindfulness and right concentration of the Buddhist Majjhima Nikaya.

It is not that the goal is not there in the Indian tradition of education. At the highest level there is the concept of paravidya - a going beyond the physical, mental and spiritual states, producing a summation or completeness. In the lower realms, however, effort or 'purushakar' alone counts and therefore the emphasis on the Path - on the purity of the way for the student - 'the narrow and straight path'; the importance given to the teacher, to one who points the way and what is taught, the wherewithal for travel.

The educational process is thus centre-stage in the Indian knowledge tradition, and this is where I feel perhaps a shift of emphasis, not merely in degree but in kind, has to be made on our educational system. I am talking here of our values system, but not just as an add-on to the educational process; not merely a computation of so many class periods given to values education but something integral to the process itself. I may be permitted to borrow a rough parallel again from the world of science. A few years back to control the environment they used catalytic converters in cars which ensured that there was less emission of gases detrimental to the environment. Then it was realised that this was not enough; so they went into everything - into more energy-efficient engines, more efficient body insulation etc. It was a holistic approach to environment. The same is required for education or values in education.

With thousands of years of a rich history and culture, there would be no dearth of what I would call 'value exemplars' - Arjuna for concentration, Buddha for compassion, Nanak, Kabir and Chaitanya for love to all, down to Vivekananda's fiery patriotism and Gandhi's karma yoga. Rarely has a nation been afforded a richer store to explore and take away. All this, as economists would call it, is available

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as a public good. To be enjoyed by all, to the exclusion of none.

I have only mentioned personalities. There are gold mines to be explored in our literature in the Vedas and Puranas, in the Jataka tales, in the Panchatantra and the Gitopadesa to name only a few. Kautilya's Arthasastra for instance talks of degrees of purity enjoined in the public services. There was first the litmus test of temptation by 'kama' and then 'artha'. Those who emerged unscathed were labelled kamapratha suddha and arthapratha suddha and were permitted to go higher up the official hierarchy. The very top was kept for the sarvapratha suddha. When we think of the education of our public servants - it is to these ideals that we have to go back to.

Indian education then is the cultivation of values with a view to internalising them first at the individual and then at the social and national levels. For the student education was - 'chhatranan adhyanam hi tapa', an austere life given to staying with the teacher at the hermitage where along with the mental and the aesthetic disciplines there was an emphasis on work leading to all round development. A life in the forests also meant a magnificent exposure to nature in all her moods - this quickened both the sense of poetry and an awareness of natural cycles. The hymns of the Vedas and the environmental wisdom of the Asokan edicts are witness to this.

What is it that we can get from here? It is that education is a synthesis, a gathering together in the final analysis of physical, mental and the aesthetic and always in communion with nature. Cultivation and communion - those are the watchwords in our educational system buried deep in our soil - echoes that come all the way from Taxila, from Nalanda and from Sri Dhanakatak.

If dedication and service was expected from the student, far greater things were expected from the teacher. Adherence to truth was chief among them. It was only in this way that the word of education could become Flesh. The teacher did not merely point the Way, he was the Way - practising what he preached till the two fused into one. We often hear of 'vasudeva kutumbakam'. This is only part of

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the immortal sloka which in its full rendition means that the world is his family to one who is of noble character and who has overcome possessiveness. Such a man is the ideal Indian teacher. Learning he will have yes, but more important is that he is to be a man of truth, a man of character, a man of renunciation. The Indian teacher of the 21st century has to bear these in mind.

The third element crucial to the Indian tradition of education - I have already talked of the teacher and the student - is the purity of what is being ingested. The equanimity and the equilibrium of the mind are crucial to the Indian educational system. Even in the West we hear now of the 'Net Nanny' - that blocks out on the Internet what may not be desirable for formative young minds. I think we have to find a way here which, while not circumscribing freedom, will yet see that an element of protection comes in for those who are young. Ramakrishna Paramhamsa Deva used to talk of protecting the young sapling which when fully grown into a tree could have an elephant tethered to it. Lest I be misconstrued I would like to mention that the germane topics of the day are Info-ethics and Bio-ethics. We cannot have a value neutral educational universe even in the rational field of science. Since education is part of culture and in turn feeds back into it, cultural parameters, value systems have to be constantly kept in view. This is not looking back but looking forward.

The Unesco Delors Report seeks to define issues that will confront Education in the 21st century. The Delors Report talks in the main of the four pillars of learning - Learning to Know (lifelong learning), Learning to Do, Learning to Be and Learning to Live Together. I think India has much to contribute here particularly in the realms of Learning to Be and Learning to Live Together. Self actualisation and peace, if I may say so, are India's contribution to the world. It is only individuals who have attained an inner harmony who can really be the architects of peace, leading to a peaceful world order. Long long ago the rishis invoked santih or peace and Ashoka talked of dhamma ghosha silencing the bheri ghosha - drums of dharma silencing the drums of war.

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There is also in our literature particularly during the medieval ages, where primacy has been given to love, to joyfulness, to ananda, to rasa elements that are perhaps in short supply today in our schools and colleges. The songs of Mira Bai are an example of this. An examination therefore of Indian knowledge traditions enables us to tap into a continuity which leads us through the past to the future of education. It is not just historical nostalgia. Education and culture is as much a continuum as space and time, only the context and interpretation is different. One operates in the physical universe and the other in the mind and heart of man. We cannot delink tradition from education. Only the interpretation and emphasis will necessarily change with time.

I will end here with a quotation from Burnt Norton by T.S. Eliot which encapsulates in a few lines what I have tried to say here. Eliot was greatly influenced by the Indian philosophical tradition:

"Time present and time past
are both perhaps present in time future
And time future contained in time past".

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27

India at 50

Mani Shankar Aiyar
Secretary, All India Congress Committee

There are others who have been democracies for longer, much longer than fifty years. But consider the record. The United States came into being proclaiming that all men are born equal. For the next one hundred years, the Red Indian was taught that the proposition did not apply to him; nor to the Afro-American slave. It took nearly twice fifty years, four score and seven to be exact, from the Declaration of Independence to the Proclamation of Emancipation; and another one hundred years again for the passage of the Civil Rights Bill. In England, it took seven centuries from the Magna Carta to the assertion of Parliament's supremacy over the King; thereafter, it was not till 1832 that the Catholics got the vote; not till 1867 that the franchise extended beyond the aristocracy and the bourgroisie; not till 1922 that women were admitted to the polling booth; not till 1932, in the first general elections of the Thirties in the U.K. - some 150 years after Britain began qualifying as a democracy - that adult franchise came to be established as the electoral norm.

In India, all this was compressed, literally, into a wink of history. Not only has every election we have held since the day we became independent been on the basis of total adult franchise, there has never been any denial of civil or human rights on any religious, ethnic or economic criterion. On the contrary, ours was the first democracy in history to invent affirmative action. Discrimination of millennia was removed at the stroke of a pen by the incorporation of reservations for the Scheduled Castes (the so-called 'untouchables' of the past) and Scheduled Tribes for electoral office and Government

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employment, as also special Constitutional provisions for the advancement of that vast body of people described in the Constitution as the "other socially and educationally backward classes", who too have been the victim of social discrimination over thousands of years. Women, of course, have had the vote from Day One. Since 1992, the Constitution has guaranteed women not only at least a third of membership in elected local government bodies (the rural *panchayats* and urban *nagarpalikas*) but also at least a third of all elective offices - chairpersons, municipal aldermen, mayors, and so on.

If I were asked to pick out the single greatest achievement of the past fifty years, I would point to the village panchayat elections in the state of Karnataka where, as against a third of seats reserved for women, 48% of the seats were won by women candidates. If proof were needed that neither poverty nor illiteracy stands in the way of vibrant democracy, the poorest and most deprived people of Karnataka have shown the way to civic enlightenment.

Yet, there is no denying that the mood of the country is sombre as we enter the second half-century of our freedom. Have we, as a nation, gone wrong?

Ironically, it is the economic miracle of the developing Pacific Rim that is the cause of the sobriety of this Golden Jubilee, in such sharp contrast to the heightened expectations of our 'tryst with destiny' fifty years ago, or even the sense of achievement and expectation that marked the Silver Jubilee - with the liberation of Bangladesh and the promise of Garibi Hatao. To the west and east of India, Asia has become prosperous while India, along with the rest of South Asia, seems to be mired still in the most grinding poverty to be seen anywhere in the world.

Certainly, we are poor, still very poor, fifty years on, poor. Some of that poverty is the consequence of ill-conceived policies, persisted with long after their inefficiency became manifest. Certainly too, some of that poverty is attributable to ideology, the insistence on being poor but proud through what we perceived as policies of "self-reliance", rather a rattling Hindustan Ambassador made by us than

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a shiny new limousine imported as a tribute to the enterprise of others. And certainly, there are any number of statistics that can be cited to show not only how poorly we have fared relative to others but also how we ourselves have slid down the scale: our share of world trade, for example, is, shamefully, less today than when freedom came at midnight.

But, as our economists from the National Council of Applied Economic Research, Dr. Shashanka Bhide and Dr. R.Venkatesan, show, irrefutably and graphically, and reinforced by other tables and graphs, statistics of our failure are only a part, possibly even the less significant part, of the story of our growth as an economy over these last fifty years. Whatever our shortcomings, the fact is that in the last few years, the Indian economy has been averaging near "miracle" rates of growth. We are a mere sliver below Pacific Rim rates. The future is pregnant with promise.

What is often forgotten is that while it is true that India under British rule did record some quite remarkable economic achievements - ships built in India that fought at the Battle of Trafalgar, a textile industry that at Independence was emerging as a market leader in the global economy, a railway network that remains the world's largest and most complex, a steel industry with technology to match anything in Pittsburgh, manufacturing that by the end of the First World War made us the tenth largest industrial country in the world - India's overall rate of growth through the first half of the twentieth century averaged under half a percent per annum. Growth in the colonial economy was confined to favoured enclaves. The rest of the economy stagnated or was pauperized. Within the period of the first Five-Year Plan, we had tripled that rate of growth. By the time we came to the eve of the Third Plan (the Kennedy era in the US; the last days of Nehru in India), Walt Rostow, author of the concept of the 'takeoff', was seeing in India the proof of his theory of the stages of growth.

That was when we stalled. But the causes of our stalling were much less economic than political. In the decade from 1962 to 1971, we were subject to armed aggression no less than four times - across our northern borders, in the Rann of Kutchh, Operation Gibraltar

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in Kashmir, followed by the full-fledged war of 1965, and finally, the war over the liberation of Bangladesh. Indeed, for the last twenty years, we have been, virtually without let, the victim of proxy wars stoked through terrorism from outside our borders.

That has taken its toll. But not shaken our resolve. The wonderful thing about democracy is that the price of failure is paid by the politicians, not by the people. Change can be brought about nonviolently - and without sacrificing either continuity or stability. That is how the process of economic reforms has been initiated, building on the successes of the past, learning from the lessons of where we went wrong. Put in one phrase, there is no country in the world, not one, which has so painlessly - or so successfully - effected structural reforms of the IMF kind. We are well into the breakthrough that will make us one of the most significant global economic players within the next generation.

And we have come to this point without sacrificing any of our freedoms - political, civic or human. Growth, in the ultimate analysis, is not about economies; it is about human beings. We have not sacrificed the human being at the altar of Mammon. In the economic sphere, I would rate India's greatest achievement as the abolition of famine. British rule in India began in the mid-eighteenth century with a famine that wiped out one-third of the population of Bengal. It ended two hundred years later with a famine in Bengal in 1943 which, in a single year, left 3,000,000 men, women and children dead of hunger. There have been no famines in independent India. That cannot be the proud boast of the only country comparable to India - China.

Moreover, our growth has been ours, not stoked by someone else's money. Where the most miraculous of the South-East Asian countries has received some 85% of the investment in its economy from abroad, 93% of the investment we have made in the Indian economy in the last fifty years has been from Indian savings. The remaining 7% used to be substantially from government aid and international agencies like the World Bank; economic reforms might, indeed will, alter the complexion of foreign investment, but even

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the most optimistic advocate of private foreign investment would find it difficult to source from capital markets abroad much more than the 7% we have traditionally left to others to invest in our economy. India is far too big a country, far too populous, far too advanced culturally, intellectually, technologically and, above all, civilizationally, far too self-confident, even far too proud, to be anything other than self-reliant.

The most telling measure of our growth these last fifty years is, I think, the exponential growth of our middle class. It is estimated that a tiny minority of Indians, some 20 million out of 350 million, fell into the middle class when, at the stroke of the midnight hour on 15th August 1947, the world slept as India awoke to life and freedom. Fifty years on, the Finance Minister tells us that the size of our middle class has grown to 300 million in 1997. In other words, while our population has grown three times in fifty years, our middle class has expanded fifteen times over the same period. The democratization of our economy has, thus, matched the democratization of our polity. There has been some sacrifice of growth to achieve its more equitable spread; it is a sacrifice that all but the most blind votaries of statistics would welcome.

Our most dynamic entrepreneurs, the ones who achieve miracles of production at home and stand with their heads high in the global marketplace, are not the big boys but the small men and women, the thousands of leather goods and garments exporters and hundreds of jewellery merchants who have made India a name to reckon with in their respective spheres of enterprise. What makes me proud as an Indian is not that renowned brand names of, say, detergents or television sets or computer software have established their production bases in India, but that small Indian enterprise has taken on the world leaders and worsted them at their own game, here in the Indian bazaar. We are not in the business of renting out Indian economic resources to the highest international bidder; we are in the business of exploiting our resources ourselves, of pulling ourselves up by our own bootstraps.

The Indian genius has ever been synthesis - meshing the best in our civilisation with the best that is blown in from other lands

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on the winds of their culture. It is not only at Independence that, as Jawaharlal Nehru said, we began looking at the world "with clear and friendly eyes". That has been our practice since the dawn of history. Because we, as a people, have always known our worth, we have had no difficulty, as a civilisation, in recognizing the worth of others. So, down the ages, for all of five thousand years, we have syncretized what we wanted from outside with what we had indigenously developed. The Indianisation of Rupert Murdoch, the cocking of Bollywood's snook at Hollywood, which none but India has achieved, is merely the latest stage of the enduring saga that has made Mother India what she is: not merely one of the oldest and most continuous civilizations in the history of the human race, but the only one to make unity in diversity so integral an element of its identity that any increase in uniformity weakens our unity and any increase in diversity strengthens it.

While Europe splinters into a narrower and narrower identification of ethnicity with nationality - of which the 1990s horror of the disintegration of Yugoslavia is not the exception but the symbol - India remains home to all the religions of the world, recognises 25 languages as its own, comprises every race God put on earth, and celebrates every art form, every craft, every dance, every song as gloriously its own. And when rap and reggae invade the drawing-room and the dance-floor there is an Indian waiting in the wings to adopt it, absorb it, assimilate it, then adapt it, indigenize it, and synthesize it, so that it no longer remains a foreign import but part of a throbbing culture that traces its roots in a continuum, uninterrupted by military invasion, political chaos or economic disruption, all of five thousands years back to the very awakening human consciousness.

We have remained one, whatever the doomsayers might have believed. To manage through democracy a diversity so rich, is an achievement of the highest order.

Jai Hind!

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28

Seeking the promise of our Education

Yash Pal

National Research Professor, Former Chairman, UGC

When I passed the intermediate examination of the Punjab University in 1945 with unexpectedly good marks, many of my teachers suggested that I should apply for admission to the Mclegan Engineering College in Lahore. At that time that was the only engineering institute in whole of North West India - the India before partition. I had made up my mind to do physics, but, under pressure, I did send in a half hearted request to that college. I was not given a seat, in spite of the fact that only one person in the university had more marks than I. Reservations at that time were often more brutal than now. Not that colleges and universities were very crowded, or admissions in general very difficult. There was not that much of a demand either. Most middle class Indians aspired to no more than a clerical job, for which matriculation was an adequate qualification. A large fraction of the population was completely outside the education system. This was reflected in the fact that the literacy figure at the time when the British left this country was a mere 16%. Total number of universities in the free India of 1947 was 23, and the total number of colleges just 700. Out of a total population of 300 million only one hundred thousand were studying in colleges. Now the population has tripled, but the number of colleges has increased to 8,000 and universities to 220. Total number of schools in 1947 was about two hundred thousand which has now increased to five times that figure.

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These numbers indicate commendable progress. And so it is, in some sense. We do produce some excellent people. We have experts in every conceivable field of knowledge. In addition to universities and other institutions devoted to higher learning and research we also have a large number of research laboratories. They too perform educational functions, even though I wish they had a mandate for integral working together with universities. We also have specialised institutions in agriculture and medicine. Ministry of Human Resource Development is not centrally involved in their development, but Agriculture and Health are.

Facilities made available to the educational institutions have been far from adequate. The colleges and university laboratories are generally pitiful. The quality of library facilities is shocking. Instead of building up we see a downward trend as the cost of books and journals increases. Large fraction of acquisitions in college libraries is in terms of multiple copies of text books. Research funding in universities is minimal. There is little room for free exploration. And yet:

Even in the area of science, there is as much distinction in the poorly funded universities as in the much better funded national laboratories. The visibility of the universities may not be as great, because they are not configured to make spectacular products or lead large national projects. On rare occasions when imaginative leaders of major projects, particularly in Space and Defence, have sought the help of university faculty in solving critical technological problems, there have been visible successes.

As far as social sciences and humanities are concerned, practically all thinkers and creators of ideas are to be found in the universities. One may argue that the quality of the output is, at best, merely adequate not earthshaking. As in sciences, in these areas also academics seem to spend much effort in areas which are close to the international pattern of discourse; that is how one becomes internationally publishable and recognised at home. Some times I feel that many of the workers, whose thought and writing is not covered by citation indices and other measures of international excellence, make the most relevant contributions.

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These aberrations, common to the whole of our education and academic enterprise, define the basic malaise of our systems. We work hard to rigidly define what is available within the country or, preferably, abroad and introduce it as an insulated capsule within out educational agenda. We did it when we set up our National Laboratory system, the IIT's, the Institutes of Management and several other organisations. Any 'hot house' excellence within such 'capsules', if it does grow, remains just a 'hot house' wonder. It remains relatively uncontaminated by personal and social learning or discoveries from the environment. Further, there are few transactions even with the excellence growing other 'capsules' merely because their brand name is different and, after all, they are also capsules... with walls. Fragmented, and often dated, such excellence, therefore, remains rather barren, incapable of deriving sustenance from society, or contributing to it in significant ways. We have done this even in the area of humanities. For example, by setting up a number of Sanskrit and other language universities, we have hurt these languages. We have ensured that they will remain immune from interaction with other branches of knowledge, humanities and sciences, and end up merely as politically convenient fossils.

In school education such a mind set has introduced a culture where it is understood, both by teachers and students, that there are two types of knowledge: one which has currency in school and the other which you get from life, and the two should not be mixed. Many a question by a curious child is dismissed in school by the remark : it is not a school question! Part of this arises from the fact that a large number of children must study the same topics, and answer the same questions exactly in the same way in order do well in the exams. No competence, skill, observation or knowledge the child has acquired in the outside world is allowed to colour what is in the course. Outside learning is considered extraneous and redundant or, at best, dubbed as extracurricular. Uniformity, standardisation and centralisation have become tyrannical virtues. Creativity, on the part of students or teachers, is choked.

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These days we are being brain washed by slogans and ideas from abroad. One such slogan is beginning to be mouthed these days, I am surprised, even in the corridors of the Planning Commission. This proclaims that "higher education is not a merit good", whatever that means. I suppose this applies only to us who are always required to live in the lower shelf. It is not true that India spends a larger fraction of its resources on higher education. India has about 4% of its youth in the age group 17-23 enrolled in higher education, while the corresponding figure for the United States (age group 18-23) is over 38% ! If higher education is considered so desirable in an investment wise country like the United States, it could not be so useless for us. I hope it is no one's case that India should forego, once for all, any intention of creating new goods and services, or engaging in independent thought or exploration.

Higher education should not preempt elementary education; it should be supported as a component of national security, physical and economic. The resources for universal elementary school education should be an essential charge on society. For this purpose any external funding can be counter productive. It is not a project with a beginning and an end. It must become a part of the nation's life breath without which we cannot become whole. There is enough thinking and wisdom in the country to make it a far more productive enterprise than it has been till now. Here we need tremendous decentralisation and community involvement. This is what will develop the country and not subsidies or doles which are insulting to people who are not empowered to take care of themselves.

Fortunately the tradition of teaching and learning is very much alive in the fabric of Indian society. Any thing we are really proud of is generated by a subterranean system based on this tradition. Our artists and craftsmen, potters and weavers, fabric designers and jewelers, our musicians and dancers, our folk artists and myth makers are all generated by this very system. This is also true of our watchmakers, masons and diamond workers; as also our mechanics and carpenters. What we need is to design our formal system in

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an architecture which provides seamless, two way passages to the so-called non-formal learning activity in the country. There needs to be an integral connection of all learning with the local and the intimate, in addition to all that is global and universal.

Many Indicators of Emerging Exuberance

Last two and a half decades have seen the emergence of the so-called People's Science Movements, which are beginning to make a difference to the ambience of education and science in the country. The initiative came from scientists who were interested in popularization of science. Some of them left their laboratories and universities to engage with the fabric of the country and came away with a deeper understanding of its sociology, constraints and mores of learning. They also developed respect for the understanding, even science, of those who are generally considered as ignorant yokels. Science popularisers became social activists, and many a time, took on programs which would have overwhelmed any administrative machinery. Thousands of these people have been involved in action research and actual operation of programs such as literacy, health, environment and science education. They have set up village libraries, organised science parliaments in villages, mobilized people to handle their own problems in respect of the education of their children and care of their land. They have brought out magazines, developed curricula and written books. Their interaction with, and involvement of, teachers and children themselves have been essential components of their work. I may be wrong but in my view the most thoughtful amongst them are primarily interested in helping to evolve new processes in tune with the life and environment of people. Materials and learning packages developed by them are taken just as exemplars - and not binding recommendations. Slowly but definitely they have been exercising a growing influence on the establishment structures including departments of education. I know a number of people of this category, and consider them to be the salt of the earth. A few names that immediately come to mind are MP Parmeshwaran, Anil Sadagopal, Vinod Raina and SS Kalbagh. I could name

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hundreds, but I will desist. Tens of thousands who are passionately involved in creating a new India will resonate with my choice.

I have come to the conclusion that the capabilities created in various cavities, corners and cubicles of this country can now be put together to make a fertile mixture. If only we decide to proceed in this manner, we will find that, without releasing, we have managed to create immense capabilities which are just waiting to burst out into a flood of creativity. We have ample evidence that in all the cases where walls have been broken, or disregarded, and young people of diverse backgrounds allowed to pursue challenging goals, we have achieved commendable results. This is true of a number of grass root movements, mentioned earlier, as it is for technological enterprises. Some of these are: developments in space, the missile programme, reliable telecommunication exchanges for rural areas, development of super computers for various applications and several others. Our remote sensing programme would not have been so successful if it had been started and continued on the strength of people sent for training abroad, without entanglement with the real social and environmental needs of our own country.

We need to break all boundaries between universities and national laboratories. A beginning in this direction has been made through the setting up of a number of Inter-University Centres. One of them is in collaboration with the Department of Atomic Energy, another with Space, and yet another with the Institute of Advanced Studies, Shimla. These and some other Inter-University Centres are like active railway platforms where people from various universities, and national laboratories work together, in collaboration or mutual stimulation. Much more of this is required, in many different areas. This is one of correcting the initially cubicalised structures through retrofitting. Clearly a new way of thinking has to precede any structural changes, as happened before setting up the centres mentioned above. Time is ripe now.

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Astrology and the Dream Phenomenon

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The phenomenon of dreams may well seem at first sight to form a world of its own, having no discoverable links or connection with the other facts of human experience. First of all there is the mystery of sleep, which quietly shuts off all the avenues of sense and so isolates the mind from contact with the outside. To gaze at the motionless face of a sleeper temporarily rapt, so to speak, from the life of sight, sound and movement, which, being common to all, binds us together in mutual recognition and social action, has always something awe-inspiring about it. How unlike that external inaction, to the familiar waking life with its quick responsiveness and its over flowing energy! And then if we look at dreams from the inside, we seem to find but an obverse face of the mystery. How inexpressibly strange does the late night-dream seem to one on waking. He feels he has been quite unlike those of waking experience, and he asks himself in his perplexity where that visited region really lies, or by what magic power it was suddenly created for his fleeting vision.

In truth, the very name of dream suggests something remote and mysterious, and when we want to characterize some impression or scene which by its passing strangeness fills us with wonder, we naturally call it dreamlike.

In every epoch mankind has devoted hopeful and fearful attention to dreams because there has always been a belief in their determining

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influence on the future. Thus, dreams became a formidable weapon in the hands of mantravadis and sorcerers and they guide the actions of the ancient healer in a manner perhaps not unlike that which guides the understanding of the psychoanalyst of today in the Western countries.

For a time it was thought that man confused dream vision with the apparitions of the dead.

According to the *Brihadaranyaka Upanishad, swapna* or dream-sleep is one of the four states of the soul, the other three being *jagrat, sushupti* and *turia*. The spirit in dreaming is said to forsake the body and "move whither it will", and consequently at times, finds difficulty in returning to the body. Dream state is the condition of deep sleep in which a man knows himself to be one with the universe and without individual consciousness (Br. 2,3,2,1). The *Mandukya Upanishad* says that "the *Tejasa*, existing in the dream state, possesses inner knowledge of man".

Protesting vigourously against Freud's and Adler's lurid presentation of the unconscious, Carl Jung says about dreams : "The view that dreams are merely imaginary fulfillments of suppressed wishes has long ago been superceded. It is certainly true that there are dreams which embody suppressed wishes and fears but what is there which the dream cannot on occasion embody? Dreams may give expression to incalculable truths, to philosophical pronouncements, illusion, wild fantasies, memories, plans, anticipations, irrational experiences and even telepathic visions and heaven knows what besides. The dream is specifically the utterance of the unconscious".

On a close examination of the ancient literature on dreams and also the views of Western thinkers, it will be found that the various branches of psychotherapy concerning dreams are only a rediscovery of facts belonging to ancient wisdom, put in modern dress. In fact many practitioners find dream-analysis is indispensable in the treatment of neurosis. Dreams not only allow us insight into the

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cause of the neurosis but afford a prognosis as well. Western psychologists have begun to feel that dreams not only give information about the secrets of one's inner life but also reveal to the dreamer hidden factors of his personality.

Jung gives an example of an intellectual problem attaining no solution during the waking state but being solved in a dream. An expert accountant tried in vain to clear up a fraudulent bankruptcy. One day he was working on it until midnight without results and then went to bed. At three in the morning his wife heard him get up and go to his work room. She followed and saw him industriously making notes at his desk. After about a quarter of an hour he returned to his bed. In the morning he remembered nothing. He began again on the work and found written in his own hand a whole series of notes which straightened out the tangle completely and quickly.

Coleridge composed his famous poem *Kubla Khan* in a dream. The arrangement of atoms in a molecule of benzene was puzzling the chemists. Frederick S. Kekule dreamed one night of a snake with its tail in its mouth. He interpreted it as the closed carbon ring of benzene molecule and he was right.

Valmiki Ramayana talks of dreams of Bharatha and Trijata foretelling the death of Dasaratha and the doom of Lanka.

According to *Markandeya Purana*, "he who in his dreams clearly perceives gold and silver in his vomit and in his urine and faeces may live ten months. He who sees golden coloured bulls lives nine months". Other experiences in dream which indicate death within a year according to the same Purana are : "Sitting on a bear, a monkey or a carriage and going singing towards the South. One being carried away by a woman dressed in black or red. Seeing a single naked powerful mendicant laughing and weeping. A person who sees himself sunk to the crown of his head in a sea of mud. He who sees charcoal, ashes or a waterless river issuing from a serpent. One who is beaten with stones by formidable and hideous

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blackmen who raise their weapons aloft. When a she-jackal runs in front howling at sunrise; whose left eye waters or nose becomes crooked and ears bend down or stick up. Journeying to the South on a camel or ass. One who enters the fire or water and does not come out therefrom," etc. There are several ancient books listing the results due to dreaming. But we should not take them on their face value as dreams occur for various reasons.

Abraham Lincoln saw his dead body just before his assassination.

Sir Oliver Lodge quoting from the diary of G.E.K. Elliot dated 14th January 1847 says : "Last night I dreamed having received a letter dated 3rd January from my uncle informing me of my brother's death. On returning to England, I found a letter lying on my table which contained the message that my brother had died on January 3rd".

In the night between 29th and 30th December 1892, Harry U. Beck dreamed of a railway accident and next day at 5 p.m. he read in the papers of a railway accident which tallied word for word with the accident of his dream.

An astrological savant will find in the horoscopes of persons who see in their dreams events in advance, certain planetary configurations affecting the 5th house.

Jung says that based on his experience of more than twenty years, that thoughts that were not thought, or feelings not felt by the waking consciousness, come up afterwards in dreams thus reaching consciousness directly. The dream as such is certainly a conscious content. Otherwise it could not be an object of direct experience. These experiences of modern psychologists lend credence to the ancient concept of Avastha Thraya Prakriya, or the methodology of the three states - *jagrat*, *swapna* and *sushupti*.

The view held in common by the ancient world was that dreams were dim visions of coming events. The same mode of viewing dreams is quite common today. Many who pride themselves modern in outlook and who imagine themselves to be free from the weakness

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or superstition are apt to talk of dreams as something uncanny, if not distinctly ominous.

We are aware of a number of cases of persons, especially women, who have the gift of precognition on dreams. Jung narrates the following practical example of a person who in his dream found himself alone in a trip to the mountains. The higher he climbed the more he felt drawn to the summit. It seemed to him as though he walked off the summit into the empty air. Jung, when asked by the dreamer to give an interpretation of this dream, said that the dreamer was seeking death in the mountains. Half a year later he got killed when descending from the mountain.

According to David Hartley the elements of dreams are derived from three sources; 1. impressions and ideas, 2. states of the body, especially of the stomach during sleep, and 3. ideas restored by association. Psychologists have already agreed that of the three states of being - the unconscious, the subconscious and the conscious - the first two are the source of dreams. This classification served very well as a rough classification.

To a savant in astrology the dream phenomenon offers a fertile field for investigation and study. In fact astrological classification of dreams is of course more elaborate.

Seven different principles then go to hold good in the formation of dreams. These correspond with the seven planets, viz.,

1. The law of order or unity corresponding with the Sun indicates the tendency to unification of the individual; it is the principle of individualisation in the psychology of Jung;
2. The analogy or correspondence corresponding with the Moon as a reflector, whereby the symbol reflects the underlying reality; this is the basis of all dream analysis by what Jung calls hermeneutics;
3. The law of series of sequence, whereby one phase is succeeded by another, an effect follows cause, and as Karma is expressed

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in action and reaction, this corresponds with the planet Mercury which rules the intellect, it being essentially an intellectual formation;

4. The law of periodicity or cycles corresponding with Venus as the basis of all the arts; this law states that each phase of a sequence follows another in a correct proportion;
5. The law of polarity or opposition corresponding with Mars, the God of War suggesting tension between the opposites - this is called by Jung as anantiodromia or play of opposites;
6. The law of rhythm, giving the reconciliation of the opposites, corresponding with Jupiter; and
7. The law of synthesis indicating the end of analysis, this symbolised by Saturn.

The archetypes illustrate in still more details the formulation of themes in the dream life. There are 12 archetypes corresponding to the twelve Zodiacal signs.

An Astrological savant can interpret on the basis of one's horoscope the types of dreams one may generally have as a consequence of planetary pattern.

If these dreams are not due to physical causes like indigestion, stomach troubles etc., then the dream either reveals an event which the dreamer is likely to experience or a wish long unfulfilled.

Research by astrological savants has revealed that planetary influences can also act as external stimuli. In some cases, dreams foretell the future only under certain planetary Dasas and Bhuktis, depending upon the nature of the lordship, situation etc. For instance during the Dasa of a planet owning the 5th or 9th, precognition through dreams will be quite successful.

The blend of dream interpretation and astrology is doubly revealing and rewarding. If one can understand himself through

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astrology he can better understand his dreams - what he dreams, when he dreams and how to use this knowledge to improve himself.

There are some interesting features about the nature of dreams one may experience as a result of one's birth in a particular sign of the Zodiac:

Aries The person's dreams tend to reflect unresolved problems, subconscious fears and things one does not face upto in his everyday conscious living.

Taurus The person's subconscious desires are being revealed. Events or situations in waking hours that produce uncertainty or insecurity would show up in dreams in a disturbing way. The subconscious is trying to get access to the person important messages he may not be aware of in the conscious state.

Gemini The sleep period will be crammed full with numerous, disconnected, actionless and packed dream episodes. Dreams reflect endless mental activity, once in a while the person will have a precognitive dream.

Cancer The native experiences a lot of emotional reaction in his dreams in which he will be a detached non-feeling observer.

Leo From a physical and visual point of view dreams would reflect the person, his own temperament involving him in active episodes. Generally he will have vague, disconnected and apparently, meaningless dream episodes.

Virgo Finds it difficult to remember dream sequences. Dreams come in sequence with many subjects being covered in one's night's dream episodes. There will be a preponderance of confinement, frustration or insecurity dreams.

Libra Subconscious desires are being revealed in dreams, whether they are clear-cut or vague and shadowy. Each dream has a meaning and it can be related to real life situations. The

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person generally has all sorts of weird dreams. And the dream events have some significance. Precognitive dreams are not rare.

Scorpio Generally disturbed sleep. In his dreams violent scenes interspersed with Meeting Spiritual persons, visiting temples etc.

Sagittarius Natural instincts stem from his conscious and his innermost desires from the subconscious. He is likely to dream all sorts of environments. He will have wide-ranging dreams with many events crowded into one-night's excursions to the dream land.

Capricon Is able to foresee in his dreams many things in advance. In fact we are aware of a lady whose dream-forecasts are 70-80% accurate. If she sees in her dream some relatives their visit comes real within 48 hours. The intensity of the ability depends upon other astrological factors, including the position of Rahu in the horoscope. But by and large, those born in Capricon are able to catch a glimpse of the future in their dreams.

Aquarius Dreams impart messages. The person will generally have unpleasant and fearful dreams.

Pisces Subconscious desires are revealed in dreams. His dreams will be filled with colour and even sensuous episodes. He will rarely have precognitive dreams.

Dreams cannot be dismissed as meaningless. They reflect certain vital and fundamental tendencies of the personality, either those whose meaning extends over the whole life or those that are momentarily of much importance. In the words of Carl Jung "consideration of a dream can render certain circumstances to be of inestimable value to conscious life". Jung advises that "we have to turn back to the ancient art of dream interpretation".

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Relationship between Universities and Research Institutions

Dr. R. Ramachandran, Director,
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I am very pleased to contribute this article to the festschrift commemorating Dr. K.Venkatasubramanian, who has had a long innings in the Education scene, spanning nearly half a century. He has had a rich experience in the affairs of education that has covered a vast spectrum, from the issues on Public Instruction and School Curriculum on the one hand to concerns of the higher education as the founding Vice-Chancellor of Pondicherry Central University. I think it will be an appropriate tribute to recall, on this occasion, the present scenario in the teaching and research as prevails in our Universities and Research Institutes.

Universities such as Madras, Bombay and Calcutta, founded more than a century ago, were modelled after the London University and the main emphasis for them was to produce able administrators and clerks for governing the colonial British India. Since independence, the role for Indian Universities has been much broader; demanding from them a variety of tasks that are indeed to be expected of such Institutions in modern society. Broadly speaking, Universities have three distinct tasks to perform for the society. Most obvious is that the Universities and the constituent colleges conduct various teaching and training programs and

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contribute to the development of human resources for various societal tasks. Pupils so trained and certified become its workforce, carrying out each and every one of the jobs in service of the society. Thus, a large visible part of the University is an army of trained teachers in many disciplines and much larger body of students. Apart from this primary responsibility for the University, we must assign to it at least two more equally important roles. These are Research & Development and Counselling & Advisory role for both the Government and the Society.

Most major universities in the modern era have this three dimensional integrated profile. Leading Universities in the world, such as Harvard and Chicago in the US, Oxford and Cambridge in the UK and Sorbonne, Bologna and Gottingen in continental Europe are all known for their excellence in all the three dimensions. They are the leaders in producing quality human resource through their teaching and training programs. Their research institutes, supported by both the Government and the Industry add to the knowledge and scholarship in all disciplines. And the faculty in these institutions are called upon to serve on many policy making bodies of society, thus emphasising their role as the counsellors for the Government and the Society. Indeed Teaching & Training, Research & Development and Counselling & Advising are regarded as closely interrelated activities in these Universities. It is natural that the Universities are looked upon as the universal store house of scholarship for the society and by the manner in which they function, they are expected to provide the necessary integration of the three objectives. This viewpoint presumably existed even in the ancient Universities, such as Nalanda and Alexandria.

The central figure in any University is the faculty, professional scholars through whom all the three tasks are carried out. University President, the equivalent of Vice-Chancellors in Indian context and the administering trustees operate as though their main function is to find resources from various sections of the society, so that the faculty can attend to all the three distinct functions of the University.

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Research that contributes to the knowledge base of the society, is transmitted through the teaching program on the one hand and further gets transformed as some useful application for the society. There is thus a reflection of the symbiotic relationship between the three roles of the University. A typical faculty member is simultaneously a teacher, a student, while (s)he learns through research and a counsellor when (s)he advises the society.

It is obvious that our Indian Universities, at least the leading ones, should be shaped along the same lines. The faculty of the Universities must be called upon to play their role as Teachers, Researchers and Counsellors in somewhat equal proportions. We notice that this is not adequately appreciated in the present scenario, mainly because the Universities have been overwhelmed in their primary task of teaching and training. Further the society expects from the University only this limited objective. Public perceptions of a well run university is one in which the admissions of students are made in fair and transparent way, regular classes are conducted, examinations are all held in time without any postponement for one reason or another and error free results are declared in time. There is a great deal of premium on the diplomas, certificates and mark sheets and very little attention is paid to the content of the curriculum, effectiveness of pedagogy and relevance of the program for the subsequent career.

How is it that there is not much emphasis on research in our universities? Is it reasonable to expect that our teachers will impart to students latest developments in various fields as a part of their class room instructions, if they are not themselves part of the creation of the new knowledge? Our students are given a lot of facts and information and their ability to recall these facts at the time of examination is regarded as the main goal of pedagogy. Are we not missing some essential aspects of education? Education is more often exploration, an excitement to get to know our environment and an ability to create new visitors. Students must be encouraged to ask questions and find ways by which they can answer them, and

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with which they can ask even more questions. How will our Universities achieve these vital objectives, if they do not have in them programs of research and development? If the Universities have not nurtured laboratories and libraries for research, where do we go for fulfilling these objectives?

Indeed, for these objectives there is a different framework that we seem to have adopted. We notice that there is a network of Research Institutes, most of them funded and run by either Central or State Governments. While there are at least some colleges in the Universities run through private initiative, almost all Research Institutions in our country are in the public domain. Just as the Universities began more than 100 years ago, we find that the Institutions for research also began more than a century ago. Indian Meteorological Department (IMD) and Geological Survey of India (GSI) are clearly examples of such Institutions and they have had a tradition of very good quality work done in them. There is valuable data on distribution of rainfall for a century and more. Similar wealth of information and analysis of them are a continuing traditions in many such institutes. After independence, we have had a large scale expansion of Research Institutes in almost all disciplines, much the same way that the number of Universities increased to answer the needs of higher education in the country. These include laboratories and Institutes under the aegis of Defence Research and Development Organisation (DRDO), Department of Atomic Energy (DAE) Department of Space and a whole range of Laboratories covered by the Council of Scientific and Industrial Research and Indian Council of Agricultural Research etc. Similarly there are Institutions devoted to Medical Research, Social and Economic Sciences and variety of other disciplines; almost all of them functioning outside the realm of the University system. Interestingly, these research institutions are not confined only to goal oriented or project directed activities, but also broad areas of basic research as well. Unlike US and UK and much of Europe, where a large fraction of basic research is done in Research Institutes attached to the Universities, we seem

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to have adopted a system in which both basic and goal oriented applied research are carried out in National Research Laboratories outside the purview of the Universities. Consequently, we have put teaching and research in clearly separate bins. Is such a separation deliberate? Are there any special advantages in keeping this distance between Teaching and Research?

Free India adopted the principles of planned economy and started building up the necessary infrastructure for development. It appeared that rapid development required a variety of Institutions for various research and development tasks. When we looked around the world for possible models, it appeared as though centrally funded broadly based research Institutes in the public domain were the best bet. While in disciplines such as Atomic Energy and Space Sciences, specialised research laboratories had to be created and there was no other option, similar research centres were also constituted as part of CSIR and ICAR to take care of both Industrial and Agricultural sectors. Almost every technological innovation called for a supportive R&D institute. Thus begun, we have now a vast network of research centres in all aspects of human development. Rapid strides and all round development in all spheres are indeed direct consequence of both our University and National Laboratory Systems.

It is time that we review the strengths and weaknesses of the system of Universities and National Laboratories in the context of the task before them for the next millennium. At the higher end of learning, I strongly believe that knowledge dissemination and knowledge creation need to be integrated. The distinction between the teacher and taught can be blurred, when dealing with higher education and this ambiguity is indeed the strength of the system. Institutions of higher learning should metamorphose simultaneously into laboratories for research. In the US, this is achieved by locating Research Institutes as integral part of the Universities and an academic staff clearly wears two hats, one as a member of the teaching faculty of the department and another as one of the research

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assistants even in their undergraduate years thus ensuring availability of the ever fresh talent readily for the many tasks in the research Institutes. In this environment with an early exposure to research and development, students can look forward to the excitements of science career as the next stage. In France and Italy the national laboratories under CNRS and INFN, the equivalent of our CSIR, are located as autonomous distinct bodies within or in the neighbourhood of the Universities. Pure research Institutes are then confined either as in-house research establishments of Industry or as specific goal oriented projects only. In Germany a somewhat different pattern prevails with research being done in a network of National laboratories named after Max Planck as well as in traditional universities. The latter recognizes some chosen personnel in Max Planck Institute as eligible to conduct courses in the Universities. Such a recognition is regarded highly and the status of the University Professor in the society is one of both honour and respect. In Russia the academy plays the role of running national laboratories and presumably a role distinct from that of Universities.

There is, I am afraid, a serious concern in our Research Institutes, particularly in basic sciences that arises as a result of declining interest among students for a research career, thanks to the attraction for programs with management and computer labels. Further, those who opt for scientific careers are generally under prepared. This under preparation is partly due to the fact that the Universities and Colleges attract less competent people to these disciplines, again dictated by the market preferences, and partly due to the fact that the teachers lack both relevant knowledge (that keeps changing) and skills (perhaps not developed because the teacher has stopped learning). While routine data accumulation and analysis can be performed by hired assistants, motivated students and young post docs are vital to any research enterprise. It is in this vital sector that the Research Institutes find themselves in the receiving end, when the Universities do not deliver quality output. While the lack of students or young co-workers is the problem of most of the

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research personnel of a Research Institute, there is also a complementary issue of lack of good problems to solve or activities to engage in for those who are past their prime in their research career. Some of these people may move on to administrative chores and indeed their vast experience in the field is an asset to the organisation. But many end up with no option and frustrated and sidelined. As a further consequence, the Research Institutes generally turn their attention to more safe and routine research and in such a scenario the next step will be rising mediocracy. On the contrary, for a similar person in a University, (s)he has the option to change emphasis and get involved in some innovations of teaching and such a stint may yield new ideas to work on and get back to their research career.

Indeed the obvious answer is to encourage nurturing cooperation between the Universities and Research Institutes. While the Universities must add more Research as their normal program, the Institutes should incorporate more teaching and training in its activities.

Better still there can be wide ranging MOU's between the two kinds of Institutions, so that Universities use the National Laboratories to train its students and the research personnel take direct part in the teaching programs of the Universities. Universities will be inducting additional faculty without any additional salary burden and the Research Institutes are assured of ever fresh talent in the form of student apprentices from the University. Excitement of the research laboratories are expected to find an echo in the teaching program and hopefully this will attract motivated students for a rewarding research/academic career.

Let us look forward to the next millennium with closer interactions between these two vital organs of our society as the new paradigm.

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Integrating Technology in Management Education

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Though many developing countries have adopted competitiveness as a goal, there is inadequate understanding of the need to build a sustained competitive capability which will see them through the fluctuating fortunes of international trade. Price competitiveness on account of a depreciated currency or low labour costs is not enduring. What is essential is a permanent substrate of competitive capability. In this respect, the role of technology and its management has suffered from comparative neglect. In an open economy a firm should not only stretch a given technology to its limits but also go in for new technologies and innovations, once the potential of the currently applied technology is exhausted. The awareness of the importance of technology management among enterprises in developing countries is generally low, while such awareness is increasingly evident in academic circles though not always in a coherent form. The following, however, is generally recognised.

Firstly, it is recognised that technology management is a necessary discipline for every organisation, large or small, that develops, markets or uses technology. Large as well as small and medium enterprises need to manage their technology, though with different degrees of focus and emphasis. One writer goes so far as to say that a firm which does not manage its technology has in fact decided not to be in business after the next five years!

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Secondly, though firms are the primary actors and beneficiaries of technology management, Governments and technological institutions also need to pursue policies, programs and actions to manage technology in the national and institutional contexts, eventually to benefit firms.

Thirdly, technology management is an evolving concept. Though the roots of the concept date back to the 60's, it is only from the 80's that it has gained its due importance. The approaches to it have over the years varied with the perspectives adopted, centering round one or other themes such as R&D management, innovation management, technology planning and strategic management of technology. Definitions also postulate different objectives and the means by which those objectives are achieved. An important report of the National Research Council of the United States, which calls technology management as a hidden competitive advantage, stresses inter-disciplinarity, planning, development and implementation of technological capabilities and strategic and operational objectives of an organisation. Other definitions stress optimisation of technologies and integration with other business resources within the firm while yet other views regard technology management as innovation centered. The Jupiter Consortium in the U.K. stresses in addition that technology management is a human skill. One finds in the foregoing all the key words which figure in the approaches to technology management. Recently, it has also been recognised that cost effective production and product innovation are not two alternative routes but should form part of an integrated technology strategy.

Notwithstanding differences in emphasis, it is common ground that technology is an asset to be managed, like any other asset and the optimum use must be made of it. It is a key to competitiveness and its management must be considered in a strategic mode. Technology management involves organisational and human resource aspects. It is integrative and interdisciplinary and straddles the ground between engineering and applied sciences on the one hand and management and social sciences on the other. It may be shaped

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by strategic objectives and may in turn shape them. It is dynamic in nature and the management of change is inherent in it. More often than not, it involves the management of complexity and the management of systems.

Concepts of technology management and their applications cannot be simply borrowed in toto from the developed countries but must be designed to suit developing country conditions. It is particularly important in the developing country context that technology management needs to be viewed in relation to the technological capabilities of the firm, institutions and the Government, and must be seen as an activity that orchestrates the generation and optimisation of such capabilities. But technology management is more than the sum of specific capabilities, involving the inter-facing and networking of such capabilities and harnessing them to the achievement of the organisation's goals in a dynamic context. It must be "mainstreamed" into management and production processes.

Fourthly, the need for enhancing technology management capabilities through education and training has been recognised. Since the late 80's technology management related educational programmes have increased rapidly and now number over 200 worldwide. But two facts have to be noted. One is that the educational programmes bear different titles, Engineering Management being the predominant one. The titles have much to do with the originating tradition and the vocational focus, that is, whether of an engineering or a business school. Degree courses, primarily postgraduate, on technology management are available as well as MBA degrees with a specific technology management content. The other point is that of the over 200 educational courses worldwide, the lion's share goes to the United States with Canada, U.K. and France claiming small numbers and other countries, including some developing countries, even less. It is interesting to note that German educational institutions offer no such degrees, though the Wirtschaftsingenieur degree is said to have a technology management content. Japan obviously does a lot of technology management which, however, is not widely

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called by that time. However, concepts such as the knowledge-creating company do address much of the issues of technology management.

Over the last four or five years several Asian countries have taken substantial steps to introduce technology management education and training programmes. A rough classification of Asian countries could be the following:

1. Countries where technology management degrees as well as MBAs with a substantial technology management content are South Korea, Malaysia, Philippines, India, Vietnam (with a focus on Government officers) and Iran (where courses are starting this year).
2. Countries which cover some aspects of technology management in MBA programmes include Indonesia, Pakistan and Sri Lanka.
3. China is a category in itself in the sense that it has well established programmes on information management which is only one aspect of technology management.
4. An example of countries where there are short term training programmes covering some (not all) aspects of technology management is Thailand.
5. Countries which have not reported any programme include Bangladesh, Nepal and Mongolia.

Broadly speaking, the greater the economic growth and export performance, the greater has been the awareness of technology management. This is only to be expected.

The above mentioned programmes are generally held in individual institutions. Only in Philippines three academic institutions work together, each trying to specialise in a specific aspect of technology management.

A broad survey of the position of India reveals that a majority of IITs and IIMs have no courses in technology management as part of post-graduate education and training. Of those that have, the first batch of students have come out from the Bombay IIT

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through a full degree course established as a result of an ICICI initiative. The Delhi IIT is following suit with a 3 year part-time programme from this year. The Chennai IIT has an industrial management graduate programme in which elements of technology management are included. IIM, Bangalore and Calcutta have short term courses and the former also an 8 month Management Programme for Technologists, co-sponsored by the Confederation of Indian Industries. IIT, Kharagpur and Kanpur and IIM, Ahmedabad do not appear to have any courses. In short term courses, the Administrative Staff College, Hyderabad, has built up considerable strength in much of the field and the Indian Institute of Science, Bangalore, in R&D management. A diploma course in technology management in the All India Management Association is yet to provoke adequate response. The Consultancy Development Centre in India in a course on Consultancy it jointly organises with the Birla Institute of Technology and Science has included a module on technology management. Several other academic institutions have shown interest in incorporating the subject in their curricula.

A recent trend is for the IITs to establish business schools within their own framework. Kharagpur started one some 2 years ago, Delhi is on the point of starting one and some others are actively considering this possibility. "Merging technological and management skills" is a subject of attention in a report submitted to the Minister for Human Resources Development of India by a IIT synergy sub-group, which has also recommended in-campus business schools in IITs.

At the same time and apparently independently, a report of the synergy sub-group of IIMs has identified "Technology management including total quality management and productivity upgradation" as one of the thrust areas in terms of futuristic requirements. A report of a working group on management education of the Planning Commission has made a similar recommendation to be taken into account in restructuring postgraduate management courses. General perceptions on the need for technology management education can be gauged by the fact that both synergy groups, for IITs and IIMs

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comprising also industry representatives have each independently recommended the introduction of technology management as a subject.

As already stated, though technology management education courses have rapidly increased over the last ten years, they are mostly in the United States. Undergraduate and postgraduate courses in technology management per se are relatively new. Faculty, curricula and case studies are yet to be built up, particularly in developing countries. While some institutions have reported no problems in the placement of the graduates, others have pointed out that the demand for such courses is low, since top management in companies is not still familiar with the concept and there is a marked preference for MBAs. It is reported that students in the technology management courses the world over are only 11% of students in business management courses. Moreover, it is necessary to "mainstream" technology management into corporate management for the former be effective. A 'stand alone' technology manager with a department of his own is likely literally to stand alone.

The foregoing are some of the reasons why the first step for many countries would be to integrate technology management into business management and engineering courses. Here we will consider specifically the integration of technology management in business management courses.

It is useful to begin with a recapitulation of global trends and the trends in some Asian Countries, including India. In a global survey undertaken in 1994, 92 technology management courses in Engineering and Business schools numbered 33. Some business schools particularly in the U.K. seem to prefer the term "innovation management" to "technology management", and sometimes to the hybrid "innovation and technology management". There are however MBA programmes in technology management such as in the University of Sussex and City University in U.K. The Open University in U.K. has a part time distance learning modular degree entitled MBA (Technology), linked to the Jupiter and the European Management of Technology programmes.

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Over the last five years or so, some developing countries in Asia have incorporated technology management as part of business or engineering courses. In South Korea, for example, there are integrated courses for business and engineering students and also a "Techno-MBA" programme integrating management and technology education, focusing on manufacturing industry. In-house education and training programmes also exist in major companies. In Malaysia, there are separate technology management undergraduate and postgraduate courses as also integrated courses. A MBA (techno-entrepreneurship) programme at post graduate level is offered from this year by the University of Technology in association with the School of Management, Cornfield University. The focus of this programme is on technology management and innovation and the development of entrepreneurial skills. In Pakistan, several universities have introduced elements of technology management in MBA courses. In the Philippines, academic courses on technology management follow two tracks - one on public policy and the other on business and industry. In the Asian Institute of Technology, Bangkok, a MBA programme in Management of Technology has been in operation for eight years. Students are required to seek a concentration in two out of the following four areas : Technology strategy formulation and business planning, management of manufacturing technology; management of technology transfer project; and management of R&D. Some 300 MBAs have been produced. There is however a marked preference on the part of students for conventional MBAs particularly in marketing and finance.

The position in India has already been noted. The question is how the incorporation of technology management in business management courses can be facilitated and accelerated in India.

In this context, the first issue that arises is the nature of integration of technology management in management education programmes. It has been noticed for example in South Korea that what happens often is one of mixing curricula rather than truly integrating them. In the developed countries the typical mixture is two-thirds business management and one-third technology management. No doubt the

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originating traditions of the institutions and the inclinations of the faculty have a role to play. Management curricula are themselves under review and hence it is necessary to consider in depth the configuration of integrated courses. It may be mentioned in this connection that, according to a recent survey, there were 422 approved institutions for management education in India, with a total intake of 25,999 full time, 6595 part time and 6300 distance education students. Suitable integration of technology elements in management education will thus benefit a large number of students and through them, the industry.

A report prepared by the author for the Asian and Pacific Centre for Transfer of Technology has suggested a framework of a curriculum for technology management education and training. It has suggested 8 core modules and 10 electives. The core modules which are indeed relevant to all managers are : Overview of technology trends and responses; Strategic Management of Technology; Technology information, monitoring and forecasting; Technology evaluation, negotiation and acquisition; Intellectual property rights; Innovation management; Technology management for better manufacturing; and Technology management for sustainable development.

The actual number of hours required for a 'credit' varies in academic institutions (e.g. between institutes of management and institutes of technology), also depending on the number of semesters in an academic year. Ideally, technology could have four credits, with at least one (perhaps strategic management of technology) as a core subject and others as electives. How are the 4 credits to be dealt with? Here there are two options. One is to make a priority selection of four modules, e.g. strategic management of technology; technology evaluation, negotiation and acquisition; innovation management; and technology management for better manufacturing. Another option is to club two modules each in one credit, which is possible, for example as follows: overview of technology trends and responses and strategic management technology; technology information monitoring and forecasting and technology evaluation, negotiation and acquisition; innovation management and intellectual property rights; and technology management for better manufacturing and for sustainable development.

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It goes without saying that the foregoing suggestion is illustrative and similar modalities of integration can be evolved in specific cases. But what needs to be recognised is that there is a need for intensive reconsideration of management curricula particularly in regard to integrating technology management components.

Apart from 'add-on' integration, elements of technology could be injected into classical management educational modules. Strategic management is an obvious case. However, marketing, for example, could incorporate product development and innovation and finance the pricing of technology to be acquired and the appraisal of R&D project proposals. This type of integration can be pursued by reviewing educational modules in depth on a case by case basis.

Another major problem is the development of teaching materials and of faculty. Each institution, whether in India or other countries, is strong in some or other aspect of the curriculum, based on its own evolution and specialisation of the faculty. In the current context there is a need in India, as in other developing countries, for exchange of faculty and teaching material and also case studies. Most of such material is being currently borrowed from the developed countries. Developing country material is relatively scarce. A considerable amount of adaptation to local conditions in a developing country context is also essential but it does not seem to be taking place. A concerted effort in regard to these matters is essential for the effectiveness of the educational programmes.

Academic institutions could also offer short-term courses. Such courses provide the initial experience to the faculty for development of long term courses, sensitise senior managers, create a demand for the academic courses and also update managers who have graduated already.

There is a clear need in India as well as in many developing countries to formulate and implement national programmes on technology management education and training as part of their efforts to enhance competitiveness. The integration of technology in management education would be an important part of such a programme.

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A Ray of Hope and a Breath of Fresh Air

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The end of the tunnel is at last visible, even if the journey is going to be long and arduous. The Citizens of this country have arrived. At last there is a hope that they will not always be pushed from pillar to post in their day to day dealings with the gargantuan machinery of Govt. In this, the golden jubilee of our Independence the Citizens' Charter movement has come like a breath of fresh air in this otherwise polluted and stifling environment. Far too long the providers have had the upper hand. The time has come for the users to stand up and be heard. There appears to be at last a beginning of a commitment to provide an Effective and Responsive Govt., with a Citizen Friendly Machinery.

In fact to say that steps are being taken towards effective and responsive administration is a statement of the obvious, because all administrations, if they are worth their salt, have necessarily to be effective and responsive, to the people's needs. This must especially be so in a democracy like ours, where we often boast of an amendment to our Constitution, which has taken democracy to the grass root Panchayat level. Then, why is it that Govt., is perceived, even after 50 years of Independence, as being unresponsive? While the 'of' and

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'by' part of the well known definition of democracy is fairly well satisfied in our country, when it comes to the other part, that democracy is 'for' the people, somehow, we seem to have failed. It is not as if Government, is inherently apathetic; on the other hand, it has hundreds of programs for the benefit of the people. Unfortunately, however, no concerted attempt has been made so far, either by the Government themselves, or by organized groups of citizens to make the Government function in a manner which is more citizen friendly. The Governmental machinery in our country, perhaps due to its long colonial background, has become so impersonal in its approach as to make it appear indifferent and unresponsive to the needs of the people. More importantly, somehow, the set up and functioning of the Governmental machinery is such that there is very little accountability and even less transparency. There has also been no noticeable public participation in the formulation of policies by Government. The Citizens on their part have also not been able to overthrow their passivity and fear - the twin burdens of their colonial past and more significantly until very recently - the citizens had not organized themselves into pressure groups and did not have the knowledge and the initiative to demand better service and accountability. Three major factors thus appear to have stood in the way of bringing about any change viz., apathy, fear and cynicism.

So what should be done to make the Government really FOR the people? The answer is implementation of the Citizens' Charter Principles in their letter and spirit. An answer - which is not theoretical in its approach, but is practical - in terms of involving, motivating and committing those who constitute the Governmental machinery themselves and the citizens, to work out and adopt a more responsive organizational set up, with increased public accountability and transparency, besides courteous and efficient service, which is responsive to the citizens' needs.

As a consequence the citizens will be entitled to:

Standards

Explicit standards should be evolved, adopted and published and

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also prominently displayed at the point of delivery. These standards should invariably include courtesy and helpfulness from staff, accuracy in accordance with statutory entitlements and commitment to prompt action which might be expressed in terms of a target response or waiting time. If targets are to be stretched, it may not be possible to guarantee them in every case, minimum as well as average standards may be necessary. There should be a clear presumption that standards will be progressively improved as services become more efficient.

Openness and Transparency

There should be no secrecy about how public services are run, what rules and procedures they follow in making available such services, how much they cost, who is in charge, and whether or not they are meeting their standards. Public servants should not be anonymous. Save only where there is a real threat to their safety, all those who deal directly with the public should wear name badges and give their names on the telephone and in letters.

Information

Full, accurate information should be readily available in plain language, about what services are being provided. Targets should be published together with full and audited information about the results achieved. Wherever possible, information should be in comparable form so that there is pressure to emulate the best.

Choice

The public sector should provide choice wherever practicable. The people affected by services should be consulted. Their views about the services they use should be sought regularly and systematically to inform decisions about what services should be provided.

Non Discrimination

Services should be available regardless of caste, race or sex. Information should be provided in different languages where there is need.

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Accessibility

Services should be run to suit the convenience of customers, not the staff. This means flexible opening hours and telephone enquiry points which can connect callers quickly to some one who can help them.

Accountability

At present, the system of fixing responsibility for lapses, both in the case of individuals and organizations, is far from satisfactory. The general impression is that neither responsibility is fixed, nor appropriate punishment meted out. This is perhaps the single most important factor, contributing to the indifferent attitude to complaints lodged by citizens. The citizens should, therefore, have the right to be informed of the action taken on their complaints. Only then can there be accountability and transparency in the Government machinery.

And if things go wrong?

At the very least the citizen is entitled to a good explanation or an apology. He or she should be told why the train is late, or why the Doctor could not keep the appointment. There should be a well publicized and readily available complaints procedure. If there is a serious problem, it should be set right and lessons must be learnt so that mistakes are not repeated. The citizen should not be driven from pillar to post, to get his grievance redressed, as it happens mostly at present. Above all, he should be heard by a person who would be in a position to give a satisfactory answer, or solution to his problem, if not immediately, after some specified number of days. The present frustrating situation of inordinate delays in replies, or even worse - no replies, should end. However, if it happens, the citizen should have a right to demand redressal and compensation.

Thus if Citizens' Charter becomes a reality and is made to work then:

» the first benefit that the Common Citizen would get is the

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confidence that he would be hereby the "man behind the counter" - a situation which is sadly lacking today.

» the Common Citizen would know that he can expect and demand, courteous and efficient service with prescribed minimum standards, as a matter of right.

» if things go wrong the Citizen would know what to do and whom to approach, for redressal of his grievances and above all he will no longer be pushed from pillar to post and feel frustrated in getting his grievances redressed.

» more importantly the Citizen will then be able to shed his apathy as also his passivity and fear and be able to raise his voice against maladministration and inefficiency as also various corrupt practices and thus become a force to be reckoned with.

» Above all, he will realize that there is at last a Government, which is FOR the people of which he can be justly proud.

Cynicism that this cannot happen or that this is a passing fancy, or even that these are big words and tall claims, will only stifle what little efforts are being made to change things for the better. We as citizens must strike while it is hot. Let us take up the challenge of making the Governmental machinery, whether it is at the level of the Central Govt., State Govt., District Administration. Municipal Bodies or the Panchayat administration stand on their toes and ensure that they fulfill their entrusted duties and their promises. Let us be constructive in our criticism. Let us organize ourselves and demand public debate on important issues and a participation in policy decisions, so that the users' point is kept in view. Let us form Citizens' Groups and give them the correct feed back on their initiatives and give the Citizens' Charter a further forward push. Let us not be passive, but be active, let us not be afraid but be bold and let us not be apathetic and cynical but be aware of our rights and act positively as citizens.

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An unknown Constitutional Expert

P.B. Venkatasubramanian
Former Law Secretary to Govt. of India

Dr. K. Venkatasubramanian my friend of over half a century, is well known as a scholar and for his work in varied fields. This collection of essays in his honour will naturally be replete with erudition. Having no illusions about my ability to match my fellow contributors in this field I take this opportunity to bring to light a fact of history buried in the archives and pay a tribute simultaneously to an eminent educationist who is in the public eye and an unknown constitutional expert.

One of the avowed objects of the Janata Government when it came to power in 1977 was to dismantle the structure of the infamous internal emergency and to establish safeguards which would render the recurrence of a similar situation well nigh impossible.

Memories are short. It may therefore be useful to recall one of the arguments, no doubt an extreme one, put forward in all seriousness by Counsel for the State that when the fundamental right to the life and liberty under Article 21 was suspended it was open to the state to imprison or even shoot anyone and no redress was available in any court. For facility of reference Article 21 of the constitution is reproduced below.

Protection of life and personal liberty.

"No person shall be deprived of his life or personal liberty except according to procedure established by law".

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To prevent such a horrendous position being taken at any time in the future. Clause 40 of the bill which became the Constitution (Forty fourth) Amendment Act explicitly provided that the fundamental right conferred by Article 21 could never be suspended.

When the bill was introduced and published letters containing comments and suggestions poured in from all sides. Every single one of them was perused by my colleague Peri Sastry, the Legislative Secretary and myself as and when they were received at the daķ stage in official parlance. Many of them were not worth writing. But in the mass of papers was a small handwritten letter on a ruled (notebook) sheet.

The writer was Mr. Kaul who gave his address as Police Lines, Jammu. There was nothing to indicate that the writer was trained in law or had a legal background. But it contained one invaluable suggestion. The writer made the point that Article 20 should have the same sanctity as Article 21 and its suspension should not be allowed.

Article 20 is in the following terms:

<u>Protection in respect of conviction for offenders.</u>

20(1) No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence nor be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence.

(2) No person shall be prosecuted and punished for the same offence more than once.

(3) No person accused of any offence shall be compelled to be a witness against himself.

This was a very valid point of great merit. If Article 20 could be and was suspended during another emergency the result could be a nightmare for the citizen. Actions innocent when done could lawfully be visited with the most severe punishment and offences

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for which only a fine or a short period of imprisonment could be imposed when committed could be punished with life imprisonment or even death - quite apart from testimonial compulsion.

These were not spelt out in the letter but the value of the suggestion was apparent on a bare reading. The approval of the Law Minister and the Prime Minister was forthwith obtained for making this necessary change in the bill.

There were procedural difficulties in Government moving the necessary amendment. So a private member was requested to move the amendment so as to add Article 20 to Article 21 as one of the fundamental rights which could never be suspended. Government accepted the amendment. That is how Article 359(1) contains the words "except articles 20 and 21".

When the bill was passed by the Lok Sabha I wrote to Mr. Kaul thanking him for the suggestion and giving the news that it had been incorporated in the bill as passed. Mr. Kaul wrote enquiring whether he could have an upto date copy of the constitution. We were only too happy to comply with this request.

But we never knew who this mysterious Mr. Kaul - a constitutional expert who had spotted an omission overlooked by all the Kings - or rather I should say the Republics - horses and men (experts included) was. Several years later when I had ceased to be Law Secretary a gentleman called on me and introduced himself as a close relation of Mr. Kaul. He had traced me from our correspondence and gave the news of the demise of Mr. Kaul. It was only then that I learnt that he was a retired District and Sessions Judge of the Jammu and Kashmir Higher Judicial Service and had been staying with his daughter in the Police Lines when he wrote the letter which occasioned what a few of us in the know called the "Kaul Amendment".

Mr. Kaul is now no more. But his work still lives in Article 359(1) of the Constitution and his name, I hope, in this festschrift.

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Economics of Basic Education Reform

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A Quick Overview of the Development of Basic Education

Basic education is not a simple pedagogical or a purely educational reform; it is a philosophy rather than a simple educational reform.

Basic Education Reform was conceived by Mahatma Gandhi in 1937. It was concretized by Dr. Zakir Hussain Committee in 1938, and it was adopted as a National Plan of first level education after 1947, especially during the first five year plan of 1951-56.

In 1947, the National Government appointed Kher Committee to suggest ways and means to give effect to the implementation of a programme of National Basic Education conceived by Dr. Zakir Hussain Committee. As per the then Minister of Education, Dr. Maulana Abul Kalam Azad, who also was the Chairman of the Central Advisory Board of Education, Basic Education suggested a philosophy of converting the entire educational system at all levels of education. This required funds of the order of Rs. 1000 crores which the then Planning Commission scaled down to Rs. 500 crores. The Minister of Education expressed his disappointment over this scaling down in clear terms in his speech at the 23rd meeting of CABE in January 1956. Thus, by the end of the first plan itself an interesting

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reform in the field of education was almost given up. By 1961 hardly 11% of children in the age group of 6 to 14 were covered by the Basic Schools. Thus, basic education, which was termed by Gandhiji as the sphere-head of Silent Revolution, could not take off effectively in the soil where it originated. The reform, concretized by Dr. Zakir Hussain, of course left a major imprint on the minds of educationists. This is reflected by the innovations subsequently introduced at different levels of education. The introduction of SUPW, multi purpose schools, vocationalisation of education, particularly at the secondary and post secondary levels etc., can be considered to have been inspired by the basic education reform itself conceived by Gandhiji and concretized by Dr. Zakir Hussain.

What is Basic Education?

Basic Education was aimed at integrating 3 H's and 3 R's namely, Head, Hand and Heart with Reading, Writing, and Arithmetic. The book-centered education, which was promoted by the British Education System during the colonial past, had totally replaced the integrated system of indigenous schools, wherein the child was expected to use his Head, Hand and the Heart for its development. Gandhiji considered the use of the craft as a medium of this integration of head, hand and heart with 3 R's.

The basic education reform which is also called the Wardha Scheme or Hindustani Nayi Talim, contained the following components in the curriculum; This was suggested by Dr. Zakir Hussain in his Report:

The basic craft	3 Hrs. 20 minutes
Music, Drawing and Arithmetic	40 minutes
Mother tongue	40 minutes
Social Studies and General Science	30 minutes
Physical Training	10 minutes
Research	10 minutes
Total	5 Hrs. 30 minutes

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This shows how 'craft' had a major time share in the curriculum.

According to the Committee, the school was expected to work for 288 days in a year, an average of 24 days in a month.

The major contribution of the Committee was to recognize relevance of pupil's interest and hence, the Committee said that the craft need not be necessarily only spinning which was emphasized in Gandhiji's conception of basic education. The following crafts were suggested by the Committee:

a. Spinning and weaving
b. Carpentry
c. Agriculture
d. Fruits and Vegetable Gardening
e. Leather Work
f. Any other craft as per the requirements of the local conditions.

From this brief statement about basic education it would be clear that this reform was essentially a reform to transform not only the contents of education but also the social system of the Indian Society. In this sense, Gandhiji rightly called this as a Silent Social Revolution, because it tried to remove the alienation of children from manual work in the process of education, untouchability, the adverse implications of the caste system etc. The reform had a significant economic thrust in addition to the social thrust outlined above. Gandhiji declared in the Congress Session at Wardha, that at no time he can compromise with any scheme of education which does not aim at prevention of educational opportunities to all children and to making education really meaningful to the children.[1] He wrote from Cathane House, London, in 1931 " I defy anybody to fulfil a programme of compulsory primary education of these masses inside of a century. This very poor country of mine is ill able to sustain such an expensive method of education (referring to British formal method of Education). Our reform would revive the old village school teacher and dot every village with a school both for boys and girls". Thus, the basic education reform was expected to sustain the school with the help of the resources generated by the school itself through the crafts undertaken by the children.

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The economics of basic education is thus the economics of self reliance at the micro level, self financing of each school, economics of eulogizing the 'habit of labour' emphasized by Adam Smith as one of the springs of human conduct, and economics of integration of manual and intellectual labour.

Introspection about the Reform

Though so well conceived by Mahatma Gandhi and so well concretized by Dr. Zakir Hussain, why is it that the reform did not take off? The reform failed on account of the economic and political reasons in particular. A close study of the reform process suggested the following as the main reasons for the failure.

a. Public Opposition : Since the social ethos of according higher status for non manual occupations, and for liberal education was deep rooted and more widespread in the society, children and parents of the elite and non-elite categories jointly opposed the basic education reform. The opposition seemed to be rational because the secondary schools and colleges, in fact, preferred in their admission policy students coming from non basic schools rather than basic schools. The job market also showed similar preferences. The standards in basic schools were found to be lower than in other schools.

Since, the details of the reform were not fully worked out, at the implementation stage, the teachers who were to implement the reform, did not understand its full significance. Most of the teachers and institutions considered basic education as education and crafts rather than education through crafts. Hence, teachers' involvement in the reform was minimum. Since spinning and weaving was emphasized as the only craft in majority of schools, the stereotype schooling did not inspire the involvement of the children either.

b. Lack of Resources : Basic schools turned out to be more expensive than others in view of the additional cost of raw materials for crafts in the former. The articles produced by school children could not be sold partly because of low finish and quality. Since the country was constitutionally committed to universal compulsory school education, implying increasing allocation of

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funds for expansion of school facilities, resources for quality improvement of school education conceived in the reform were not available in adequate magnitudes. This was reflected by the reduction in plan allocation of resources to education from the required Rs. 1000 crores to Rs. 500 crores, as stated earlier.

c. Outdated Economic Philosophy : This philosophy of economic development based upon the development of the rural crafts and small scale industries which was implicit in basic education reform, ran counter to the heavy industry-cum-large- industry strategy adopted by the second five year plan. Hence, the reform lacked adequate support from the policy makers.

Though the reform failed as a concrete plan of reconstruction of school education, the basic idea of the reform has made a lasting impact on the thinking of the educationists in the country. The attempts at introducing work experience in different levels of education owe their allegiance to the basic idea of the reform of basic education. In this sense, the reform has achieved some success.

The general lesson from the study of basic education reform[2] is that the reform has to be essentially endogenously conceived and should not only be leadership induced, if it has to be successful. Unfortunately, the basic education reform was conceived by enlightened leadership like Mahatma Gandhi and Dr. Zakir Hussain. However, the political forces and economic thoughts of the times worked so powerfully against the reform that the masses could not appreciate the spirit of the reform. However as stated earlier the reform left a major imprint on the minds of the educationists to keep on trying the integration of 3 H's with 3 R's which was an essence of basic education reform.

Notes :

1. Quoted by Ramamuthy Committee Report entitled "Towards an Enlightening and Humane Society", December 1990, Part-1, Government of India. Page 133.
2. The details can be seen in P.R. Panchamukhi : Educational Change in India : A Century of Effort. Har-Anand Publications, CMDR, 1996.

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Educational Trajectory in Tamil Nadu

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Changing Perception

Until the middle half of this century, education was primarily the pursuit of the elite. During the last five decades, the growth of population, increase in opportunities for school education and the growing desires of all people to seek upward social mobility and improved economic status have exerted considerable pressure for growth of education. A large number of schools, colleges, universities, polytechnics and other professional institutions have been created to cope with the rising demands.

At the same time, the expansion of the economy created sufficient openings for absorbing the educated persons on a significant scale until a stage was reached when the output was far in excess of demand and the level of mismatch between the job market requirements and the capabilities of products from educational institutions became acute. The offerings of the education system were fashioned more in tune with the assumptions of the teaching community and the available facilities of the academic institutions, rather than the needs of the society. Response to rapidly changing demands was inadequate especially when a wide variety of needs are expressed but not supported during implementation. This is particularly serious in the case of higher education.

This shift from the elitist perspective of higher education to

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demand-oriented functions require large investment of resources, rapid response capacity, autonomous decision-making ability in innovating curricula and adoption of new delivery systems. Most parts of the higher education are faced with the dilemmas of discarding the framework of the elitist system and not sure of the (alternative approaches to the teaching and the learning processes) approaches to the teaching and the alternative learning process.

The net result is that the higher education system continues to hover around the periphery of the vastly expanding social and economic system. The significant inputs of the higher education system are noticeably absent in the dialogues on decision-making processes of social and economic development. The academics continue to ignore the mainstream priorities of national development leading to downward spiralling effect on the quality and relevance of the higher education. Thus, the society at large has no particular interest in vigorously advocating the cause of higher education beyond platitudes and pious hopes.

Contemporary Dilemma

Through the ages, the process of education was perceived as systematic training and development of intellectual and moral faculties. With the advent of industrial revolution, the purpose of education was increasingly diverted towards economic goals. Educational system is now being transformed from being a social endeavour into an economic enterprise. In countries with persistent poverty, this transformation is seen as inevitable for providing minimum livelihood opportunities. With this trend gaining ground, there is a danger of abandoning the fundamental intellectual and moral dimensions of education.

This is becoming a growing concern in educational policy dialogues of many countries around the world. The problem is particularly acute in India, where the rapid expansion of educational institutions and increasing number of new entrants to higher levels of education will most likely divert the mental faculties of the new generations away from the human and social components of their education and training. The challenges before the educational

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planners is to define these components in tangible forms of teaching and learning besides determining the levels at which the human dimensions can be incorporated in the educational system.

Restoring the Human Dimensions

As an unintended consequence of intensive specialization, the structural configuration of the Indian Educational Curriculum has drifted towards discrete compartments. While this arrangement facilitates efficient treatment of disciplinary concepts, it deprives the opportunity to relate these concepts to the social context in which they are applied. The question, therefore, is how to incorporate the social concerns alongside the economic desires. Currently the social concerns are reflected in the curriculum structure as extra-curricular activities such as national service schemes, as well as voluntary humanitarian group activities. These efforts tend to be peripheral to the basic educational process, do not cover the vast majority of students and faculty, and have no lasting effects on the basic human values. Two other approaches are possible, both of which require considerable changes in the curriculum.

One of the approaches is to superpose a prescribed quantum of Humanities and Social Science disciplines within the curriculum of every other discipline. However, in this scheme, due to the growing volume of new knowledge in every discipline, there is resistance to introduce other disciplines. Generally it is not realized at this stage that the lack of familiarity with social sciences is a severe handicap in the effective performance of their functions at a mature level later in life.

The other approach is to insert in each subject the immediate social relevance of the concepts covered by the subject. This could best be done by associating specific human experiences of local nature familiar to the learner, presented with the perspectives of known social science postulates. This approach requires case materials with substantial local database and ability of the teacher to synthesize them in his/her particular subject. Considerable local effort will be required to develop such case materials. The modern educational technologies offer unlimited scope in this direction provided it is accepted as a normal teaching process. The system of examination

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will require a major change to sustain the learning interest of the students through this approach.

Components of Human Interest

There are great many issues of human interest which can be triggered through the educational system for creating a balanced knowledge base. These may be categorized into three broad groups:

1. Individual and Family related issues : Every society undergoes a continuous chain of social transformation which influences the individual and families. Issues of marriage, family planning, old age, girl child, literacy, employment, joint family, individual rights and obligations and host of others deserve to be addressed in the educational process appropriately.

2. Community related issues : The social change process along with the new economic opportunities introduces a variety of new issues. The growing segmentation of communities, caste and religious conflicts, child labour, health care systems, traditional skills and many other issues should be treated in a systematic manner to provoke the intellectual attention they deserve.

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3. Societal issues : The individuals, their families and communities from different geographic entities constitute a society with distinct characteristics conditioned by evolving circumstances. While scholars in social sciences are engaged in deeper reflections of the various societal phenomena, the knowledge and training in individual disciplines can significantly influence the overall characteristics of the society as a whole. Issues concerning markets, equity, legal systems, environment, technologies, finance, governance and many others can be articulated through the educational process.

In order for these three categories of human issues to be introduced in the educational process, there is no need to confine them to a particular age group or academic level or discipline. What is important is to recognize the interrelationship between the social process and the knowledge systems and attempt to create a new awareness of these relationships.

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Mercenary Education

Apart from the structural configuration of the curriculum dealing with human issues, the problems of access of equity constitute yet another source of concern influencing human values. With growing aspirations of every section of the society to acquire higher levels at education, there is a trend towards abandoning the social responsibility for education to purely commercial interests. The disappearance of governmental and philanthropic interests in the overall educational process will make it more difficult to inculcate the social dimensions discussed earlier.

Under these circumstances the nature of educational offerings will tend to be mercenary. The temptation to succumb to these offerings will be large. The exploitation of the economic ambitions of the new generation will lead to total neglect of social concerns. Ethical standards will be eroded by an exploitative educational process. The full implications of the lack of access and equity in education to large sections of population in sustaining a holistic human values should be understood sooner than later.

Despite its peripheral state, there are continuing pressures for greater access to higher education from a variety of new sources arising out of certain sociological changes. The desires of the first generation learners, the hopes of rural youths, the increasing consciousness of the need for women's education, the demand for social equity for the weaker communities and minorities, the imperatives of correcting regional imbalances and many such factors contribute to rapid expansion of the higher education system. Conceding the need for providing access to all those who desire, the challenges of maintaining the quality become paramount, if frustrations and disappointments of higher education system at a later stage are to be forestalled.

A major factor influencing the quality of education is the level of literacy in our society. The growth of literacy rate in India and in Tamil Nadu during this century as shown in Table 1.

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Table 1 : Literacy Rate (%)

Year	India	Tamilnadu
1901	5.35	7.64
1921	7.16	10.38
1941	16.10	16.19
1961	24.02	31.41
1981	36.23	46.76
1991	42.90	54.61

It may be seen that the number of persons who could read and write was less than 8% at the turn of this century. Only those coming from rich families and from higher social groups had the opportunity to seek education. Even now the literacy level is deplorably low.

Problems of Affordability

The public investment in higher education seems effectively frozen. The apparent increase in resources for higher education is not likely to meet the cost of even the existing system. The growing pressures for greater access can no longer be met from public funds alone at their present levels, unless a deliberate policy alternative is available. The convenient alternative to public investment is to relegate further expansion of higher education to private investments. This could prove effective if there are sufficiently enlightened norms for the operation of private institutions. One of the casualties of the current system of private investment is its affordability to a vast majority of population. This is counter to the non-elitist perception of higher education.

Public Policy

Education is a key area of public policy in every country, more so in those countries whose social and economic development are intimately linked to the level of human capability enhanced by their investment in education. In the evolution of human civilization education has played a dominant role in shaping cultural traditions, enriching the levels of various skills for human activities. In recent decades the direction for education as an instrument of social and

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economic change has been influenced by the contemporary social and political values. Those who were left out of this privilege for centuries began to assert their right for equity. The transition from monarchies to democracies introduced civic purposes for education in sustaining liberal attitudes. The evolution of secular values in multi-ethnic societies made it necessary to delink the educational processes from religious control.

Issues and Options

Present expectations on education tend to stress its critical role in reducing poverty through increased income generation. It is also expected to respond to the shifts in technologies, industries and labour markets. Hence education should be able not only to cater to the expanding knowledge base but also provide the ability to quickly adjust and adapt to evolving changes and thereby contribute to the accumulation of productive human capital and sustained economic growth.

The choice among the available options requires deep and sometimes painful considerations. Should the emphasis be more towards school education than on higher education? Does the skill orientation deserve greater support than knowledge orientation? Should rural and backward communities enjoy preferential access to education? To what extent the private sector be allowed to assume the responsibilities for educational functions? What should be the means to ensure educational accountability? Would education continue to perpetuate the sense of alienation between those with greater access to education than the less educated? How should the priorities in fostering future directions for education be determined?

Amidst these and many such issues, what options could govern the chances of excellence? The answer should require a deep and continuous reflections not only by the educationists and educational policy makers but also all other sections of the society concerned with the socio-cultural and economic development of the nation. It is only in those societies where there is a pervasive and serious

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interest in education among the population as a whole it has grown as a vibrant force of pride and fulfillment.

Currently a little over 6 million students are enrolled in the colleges and universities in India representing less than 6% of the youth of the age group between 17 and 21 years. If this proportion were to increase, as it is bound to, the demand for educational facilities would be even more acute than at present. The student enrollment in colleges varies among the states. The comparative enrollment among some of the larger states is shown in Table 2.

Table 2

State	College Enrollments (1994-95)	Population 1991 (millions)
Andhra Pradesh	427652	66.5
Gujarat	416458	41.3
Karnataka	487562	45.0
Kerala	180053	29.7
Madhya Pradesh	375216	66.2
Maharashtra	950946	78.9
Tamilnadu	416654	55.9
Uttar Pradesh	847263	139.1
All India	6113929	846.3

The low enrollment at the college level is partly due to the high drop out rate at the school stage. Though the drop out rate is declining, it is still distressingly high, as shown in Table 3.

Table 3 : Dropout Rate

Year	Tamilnadu			All India		
	Boys	Girls	Total	Boys	Girls	Total
1980-81	77.27	85.79	81.09	79.80	86.63	82.46
1985-86	73.93	81.77	77.57	73.97	83.17	77.62
1990-91	64.68	72.97	62.98	67.50	76.96	71.34
1993-94	62.98	69.85	66.17	68.41	74.54	70.90

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In order to meet the increasing demand for higher education, the number of colleges has grown significantly as shown in Table 4.

Table 4 : Growth of Colleges

	1990-91	1991-92	1992-93	1993-94	1994-95
A.P.	592	686	717	747	779
Gujarat	356	370	385	397	410
Karnataka	715	790	846	884	929
Kerala	193	225	225	232	241
M.P.	631	631	631	653	674
Maharashtra	1101	1191	1216	1341	1433
Tamilnadu	357	380	384	396	409
U.P.	944	949	953	957	962
All India	7436	7761	7993	8317	8613

For engineering and other professional education in particular has been declining with far reaching consequences for the future capabilities of the nation in the emerging global scenario. The reason for this trend is not difficult to identify. The conflicting demands on government's resources, declining revenues, necessity to control the fiscal deficit, pressures from international funding agencies to reduce the role of governments in certain sectors and the public apathy are some of the key factors that have contributed to this situation.

Consequently the universities and other higher educational institutions are driven towards rethinking their traditional roles and seek alternate strategies to maintain their viability. It is not easy. This requires change of perceptions and attitudes not only on the part of the governments and the educational institutions but also from the beneficiaries at large. For nearly five decades the people of India have come to assume that higher education is essentially an inexpensive privilege. Increasingly many lower income families are encouraging their children to pursue higher education as a means for upward social and economic mobility.

The drop out rates in the schools are declining thereby enlarging the volume of eligible children for higher education. At the present rate of unemployment, the youths see college education as an

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inevitable alternative to remaining unemployed. The skill development schemes at formative stages of education are too inadequate to divert them from going to college. We are faced with a paradox wherein all the conditions for creating pressures on higher education are increasing without the willingness to pay for it.

Even those who enter higher education by choice no longer consider it a matter of prestige to possess a degree but as a training ground for employment or career. There are growing expectations that college education will improve their employability almost immediately after graduation. The employers, who are essentially in the private sector, expect a nearly ready made products for their requirements. Only a few of them have the willingness, resources or the means to provide induction training to fresh graduates. Yet very few of them are ready to support the educational institutions in complementing the teaching and training programmes substantially.

Configuration of the University System

The development of university system was initially through affiliating a number of colleges started in different locations under a given university which undertook the role of prescribing norms and standards for the various academic functions of the colleges. With the growth of population and the number and variety of colleges various other configurations were adopted. Some large universities were divided to form many new universities with jurisdictions over colleges in prescribed regions. Some colleges or groups of colleges were converted as unitary universities either by the legislation or as deemed universities by the order of the University Grants Commission (UGC). To meet further demands for higher education special open universities were created and some universities launched correspondence courses. In all these efforts there has been a continuing concern about maintaining high academic standards along with relevance to socio-economic demands.

In this process the system of affiliation of colleges to universities has become a matter for urgent and serious attention for several reasons. The participation of private sector in establishing new institutions for higher education in all fields has rapidly increased while the governmental efforts in this direction has nearly ceased.

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The number, quality and locations of these institutions are so varied that the scope for effective regulation of these institutions by the universities is considerably reduced. While some institutions, both public and private, do strive to maintain high standards of academic performance many others require guidance and monitoring. The concurrent involvement of both central and state agencies in the higher education programmes sometimes leads to difficulties.

The system of autonomous colleges was introduced to overcome some of these difficulties. Initially the UGC initiated the scheme for autonomous colleges mainly for the arts and science colleges that was implemented in Tamil Nadu in a large number of colleges. The All India Council for Technical Education (AICTE) proposed similar scheme for engineering colleges.

Vocationalisation of Higher Education

The attention towards vocationalisation of higher education is a recent phenomenon. Traditionally higher education was understood as 'liberal education' meant for free pursuit of knowledge with no concern towards careers or need to work to earn. With increasing demand for higher education from all socio-economic groups, the problems of unemployed graduates is assuming serious proportions. Since a very high proportion of such unemployed graduates are in arts and sciences, the need to introduce vocational or Career Orientation to higher education is increasing.

The enrolment of undergraduate students in different faculties in 1992-93 is shown below. The distribution of students is predominantly in Arts, Sciences and Commerce amounting to more than 80% of total enrolment. Since commerce graduates find relatively better placements than the Arts and Science graduates, there has been a general decline in the quality of students opting to join the first degree programs in Art and Sciences.

Arts	:	40.4	Education	:	2.3
Science	:	19.6	Agriculture	:	1.1
Commerce	:	21.9	Law	:	5.3
Engg./Tech.	:	4.9	Veterinary Science	:	0.3
Medicine	:	3.4	Others	:	0.8

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The problem of unemployment is acute mainly among the arts and science graduates who consist of 60% of the undergraduate population. If those who acquire their degrees through correspondence education is included, the problems would appear even more serious. At the same time, there is relentless pressure from the increasing output of higher secondary schools to seek college education.

As the graduates with the conventional liberal arts and science degrees did not find it easy to secure placements, the new self-financing colleges which sprung up during the nineties found it more attractive to start Job Oriented Programmes (JOP) specializing in areas such as Electronics, Computer Science, Accountancy, Corporate Secretaryship, Food Science, Hospital Management, Hotel Management, etc., with the approval of the universities and the State Governments.

The necessity for enlarging the national base for skill and career orientation is evident from the demand structure of the workplace of the 21st century. The country has developed a variety of experiments during the last half a century and has accumulated a large stock of experience and facilities. It appears possible to gain from our past successes and failures and reorient our future efforts to create a sustainable skill-based educational and training culture. A recent review of Career Oriented programmes at the under graduate level by the Tamil Nadu State Council for Higher Education (10) reinforces this perception.

Arising out of the above considerations the following propositions are made:

1. The craftsmanship programmes should be made prolific, accessible and affordable to all those who wish to learn a trade or a technique, irrespective of educational attainments in the formal or non-formal mode.
2. The inferior status perceived for vocational programmes at the secondary school stage should be reversed by offering them to all students and over a longer duration (say 4 years) and in a multi-skill mode.
3. Instead of creating special facilities in regular schools or colleges, a tie-up with nearby technical or vocational institutions should

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be facilitated. Industries and businesses supporting such courses should be given attractive incentives.

4. Special community-type colleges should be established, at least one per each district, offering only vocational and career-oriented courses. Such colleges should be available to nearby institutions for collaborative training.

5. Retraining of teachers should be launched on a sustained basis. Personnel from nearby industries, with necessary skill and experience even if lacking in formal education should be utilized as instructors.

6. The funding pattern of the UGC for encouraging growth of job oriented courses at the under graduate level should be reviewed to support all innovative programmes, essentially on a matching support basis.

7. University bodies concerned with academic programmes should be encouraged to assist the fulfillment of the new and emerging demands in jobs and skills by a flexible approach to curriculum design and implementation.

Conclusion

The general prognosis of the education system in the country is the inevitability of a few isolated peaks of good institutions among a sea of mediocre ones. The organizations intended to guide and regulate their growth and performance seem to have lost their hold on these institutions. Education occupies a low order of priority among the policy makers, who become alive to the issues of education mainly when there are demonstrations of discontent. The processes of teaching and learning tend towards stagnation with low levels of active participation or input from the teaching community. The resource crunch has added tendencies of adhoc solutions unrelated to the purpose and goals of education. The only silver lining in the face of such a scenario is that the community of educationists continue to maintain hope for a change in attitudes and perceptions on the value of educational excellence. □

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Some Aspects of the Economic Philosophy of Thiruvalluvar

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The Tamils who have a long history dating back to several millenniums have developed their own economic philosophy. The sangam literature contains the various components of their philosophy. Thirukkural summarises the economic philosophy of the Sangam age Tamils. It may be very difficult to enumerate in detail this philosophy in a brief article. Therefore some essential aspects of this philosophy are indicated here.

Agriculture the backbone of Economy

In order that men may survive, they need food, clothing and shelter. Out of these three, food is the most essential commodity. Therefore for any civilization to survive, production of food becomes the essential activity. Thiruvalluvar said:

They alone live who live by agriculture;
all others lead a cringing, dependent life

(Kural, 1033, Translation by
Rev. Drew and John Lazarus)

Many a western economist of this century claimed that once we had agricultural economy; then 19th century brought about industrial revolution and industrial economy; 20th century saw the

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knowledge era and so on. Many still claim that information technology is the one that will shape the 21st century world. But the world also saw the crisis in many so called developed and developing economies, which were based on industrial and commercial economies. In this crisis, India did not succumb and the reason is obvious. Indian economy continues to be largely dependent upon agriculture. As industry produces largely luxury goods (and luxury goods by definition are not essential goods) and commercial organisations, do not add any value to the goods but only increase the prices of the commodities, such activities do not add to wealth. Thus, it is seen that the economic well being of a nation depends upon the strength of the agricultural activities of the nation; in other words agriculture is the backbone of a nation's economy. Thiruvalluvar therefore asserted that:

Agriculturists are the linchpin of the world
for they support all other workers who cannot till the soil

(Kural, 1032, Translation by
Rev. Drew and John Lazarus)

Poverty - Result of Unjust Government

If there are poor people in a country, it is the Government that is responsible for the same. If only the Government whatever may be its form (aristocratic, democratic, etc.) follow the right economic philosophy, there will be no poverty in the country.

He is the light of kings who has these four things:
beneficence, benevolence, rectitude and care for his people

(Kural, 310, Translation by
Rev. Drew and John Lazarus)

A good ruler will care for his people i.e. he will give a helping hand to those who are afflicted by poverty due to natural causes or due to calamities in their life. Therefore a kingdom ruled by a competent and good ruler may be described as follows:

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A Kingdom is that which continues to be free from excessive Starvation, irremediable epidemics and destructive foes

(Kural, 734, Translation by Rev. Drew and John Lazarus)

Societism

Every civilization past and present has developed a socioeconomic philosophy. Thus we have capitalism, socialism, communism, etc. In capitalist philosophy, everyone has a right to own property. One may accumulate wealth, purchase land, establish industries and factories, purchase property, sell property, etc. Whatever one may produce he/she may dispose off as he/she feels. In communism all will be equal no one can own property; land, factories, etc. will be owned commonly. In socialism, the production of goods and their distribution will be with the society.

The philosophy of the Tamils is unique. The capitalist philosophy believes that each individual will be interested in accumulating wealth by his hard work; observing those that prosper by hard work, others will emulate them and will work harder to achieve more. In communism and socialism, it is believed that wherever an individual has the means to own and accumulate wealth it is likely that the societal inequality will increase. If there are wide differences between the incomes of individuals in a society, unrest win result and ultimately the civilization may collapse.

In the Tamil philosophy which may be called 'societism', great reliance is made on hard work, good sense, good thoughts, and good attitude of the individuals of the society. We may also compare this philosophy with the trusteeship doctrine advocated by Mahatma Gandhi. He believed that as it is not feasible to equally distribute wealth among all, an attempt is to be made to make equitable distribution. The Government is not to be entrusted with the duty of making equitable distribution. Alternatively, he envisaged that each person will retain to himself what he is in immediate need of and set aside the rest of his earnings. He will be the trustee of

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that money and hold it for the benefit of the society. He will spend it for the benefit of the society.

The Tamil philosophy of societism may be explained as follows: the Tamil word for this philosophy means distributing the wealth equally, so that there are no rich or poor people. A poor man is one who yearns for more than what he has. One who is able to give to any other person whatever he wants is a rich person. Therefore, a man can be called rich, if he has no wants, has a nature not to ask from anyone anything and has the capacity to give whatever others may request from him. Further equal distribution of wealth does not mean distributing equal amounts to all. An old man may eat less; a young man may eat more. Giving them equal amounts will not satisfy them. Therefore, each is to be given according to his needs. This does not mean giving more to the greedy. Money is to be given to those in need. This is the essence of the philosophy of the Tamils as enunciated by Thiruvalluvar in Chapter 22 of his monumental work, Kural.

Concluding Remarks

In the foregoing an attempt has been made to briefly state some of the essential features of the socio economic philosophy of the Tamils as seen from Thirukkural.

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Science (Chemistry) Teaching in Indian Universities

Dr. M. Santappa, Scientific Adviser,
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This article is to the 'Festschrift' in Commemoration of the seventieth birth day of my esteemed friend Dr. K. Venkatasubramanian. He is a multi faceted personality - an educationist par excellence, an elegant writer, a fearless critic, a pleasant conversationalist, an effective administrator and above all a bold, admirable and lovable person. I wish him many happy returns of the day and a long, healthy, active and happy life.

1. Under-graduate Science Education

Among many components of higher education, teaching must be given a pivotal and preeminent position. Today's under-graduate teaching particularly in science subjects is in chaos and hundreds and thousands of undergraduates are bewildered and disillusioned both from the point of view of jobs and the utility of the degrees. To add to the confusion, there is a tendency on the part of those in charge of engineering and medical courses to either deemphasise or even remove the basic sciences from their curricula. An avalanche of computer and business administration courses from Universities/ Institutions in India as well as abroad have raised a feeling that basic sciences are not that important. This article is intended to induce a feeling in the U.Gs. that the present scenario is only transitory and basic sciences would have always their preeminent position. Today even in the advanced countries importance of Undergraduate teaching

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vis-a-vis Post graduate teaching is being emphasised. In our country dilution and neglect of the U.G. Sciences/teaching would not bid fare for the students as well as for the country. There is a great necessity to reorient our attitudes and restore the teaching of basic sciences at the under graduate level to their original position of importance.

2.1 Under Graduate Chemistry

Among the physical sciences, chemistry is outstanding for its direct application in a productive industrial economy. Unfortunately the present educational system is highly oriented towards examinations imposing a number of academic and administrative constraints and restraints on both students and teachers. An Indian Chemistry graduate has little flexibility of attitude and does not exhibit a good conceptual view of chemistry which would enable him to analyse and solve many problems encountered in the real and growing technological world.

It is now well recognised that the chemistry teaching in India is tradition bound, stylised and ritualistic. The reasons are not far to seek. These are to be found in the internal organisation of universities being paternalistic. The instructional system is typified by complete monologue of the teacher with total absence of dialogue between the teacher and the taught and, absence of well defined and clear goals. It is often complained that the laboratory experiments are largely routine and not challenging. The laboratory work must include innovative experiments devised with a view to demonstrate the principles taught in the class i.e. there should be a link between theory and practicals. Another drawback is that our system does not effectively utilise the talented young chemists towards contributing to a progressive economy in the country.

2.2 Chemistry - Design for Innovation

In India various national organisations like the UGC, CSIR, NCERT and National Council for Science Education, are conscious of the drawbacks that are prevalent in science education particularly in chemistry education. About 30 years back a Bi-national Conference was held in Srinagar and Bangalore sponsored by the UGC, NCSE

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and National Science Foundation, USA and the ultimate result of this conference was that a very interesting document called, 'Chemistry - Design for Innovation' was produced. This document was really a beautiful blue-print for the erection of a solid, enduring and productive edifice of chemical education in the country. Though this document is somewhat old the plans set therein hold good even today. The maladies that afflict the chemical education system were analysed and various remedies suggested not only to remove the maladies but also to build up a healthy, invigorating and excellent chemical system in the place of a dilapidating one. The then National Committee on Science and Technology group on education and scientific research also brought out a draft plan wherein a number of action oriented recommendations with financial allocations were made towards improving the entire system of science education in our country.

A number of priority recommendations were made at the Bi-national Conference to improve the tone and the level of chemical education. They relate to: 1. teaching programme, 2. support for research, 3. educational facilities, 4. institute and short training courses, 5. development of educational material, 6. collaborative programmes. The recommendations were considered from the point of view of Educational Experiments at Single Institutions as College Development Project and Organisational aspects to introduce System Flexibility.

2.3 Teaching and other Programmes

The breakdown of the details of the recommendations relating to teaching programmes is worth noting down; a. curriculum development, b. integrated laboratory courses, c. college development programmes, d. teaching assistantships, e. post-doctoral fellowships, f. Visiting faculty, g. inter-disciplinary teaching positions, h. inter-departmental extra-curricular courses, i. national lectures in frontiers of science. Some of the programmes like a, d and e were implemented while all the rest were either ignored or paid lip service.

2.4 Flexibility in the system

The Conference recognised the need to create conditions favourable

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for innovation in regard to teaching programmes and accordingly made recommendations relating to organisational aspects also. The appointment of the Chairman of a Department should not be made purely on the basis of seniority. He should have a sufficiently long term of office to enable him to push through new programmes and policies and at the same time it should be such that a review of his effectiveness can be made. The task of recruiting faculty for the Department of Chemistry or for other scientific disciplines should be delegated to the departmental staff rather than to the university administration. The level of appointments also should be determined by the departmental staff in consonance with its physical and curricular planning. In respect of the organisational set up, the Conference recommended measures which included research support for the junior staff and administrative assistance; graduate teaching assistance and adequate supporting staff as well as visiting faculty programme, faculty sabbatical leave; new faculty positions for teaching and research in frontier areas and creation of a science pool. These recommendations are to take care of the measures suggested under Teaching Programme and Research Support. The present scenario in the Universities and Colleges does not reflect the realisation of many of these goals.

2.5 College Development Project

The majority of Indian students earn their first academic degrees at affiliated colleges. Hence the Conference placed special emphasis on instruction in the colleges. The teacher occupies a very important position in any teaching programme and so several suggestions have been made in this regard. It was suggested that he should engage himself in the general chemistry curriculum designs; in the test construction and evaluation techniques; in the integrated laboratory programmes; in the design and construction of low cost indigenous instruments for chemistry courses; in the study of electronics useful for chemistry and in the studies of specialised techniques like IR, NMR, X-ray, Gas Chromatography, Mass spectrometry, Activation Analysis, Radio Chemical techniques, etc. A teacher is also expected to have a keen insight in various other disciplines such as Biology,

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Zoology, Mathematics, Quantum Mechanics, Thermodynamics, Chemical Kinetics, Spectroscopy, etc., which purposefully integrate with Chemistry. How many undergraduate teachers today in the College have measured upto these desirable and relevant expectations?

In regard to other aspects of the College Development Project, the Bi-national Conference devoted attention to the facilities at the colleges for improvement of the syllabus, the examination systems, instrumentation, literature, student services, procurement procedures and also a timetable for College Development Project. The essence of course content it was emphasised should give stress to underlying principles and applications with particular reference to job and industry orientation. The impact of the recent UGC's scheme of academic staff colleges regarding reorientation and teacher education is yet to be assessed. Many colleges have remained static bereft of all dynamism and producing thousands of graduates who remain unemployed. A few who are employed emphasise the deplorable fact of delinking jobs from degrees earned.

2.6 Educational Experiments at Single Institutions

A very interesting observation made was that many educational experiments do not require additional funds but depend essentially on the innovativeness, imagination, initiative and desire of individuals in the departments.

It was suggested that individual teachers and the departments should revise the syllabus placing emphasis on the principles of chemistry. New experiments and projects should be developed around which laboratory skills may be acquired in a more meaningful, imaginative and interesting manner. Evaluation of students should be the responsibility of the faculties who teach the courses, relegating the external examiner to a secondary place. A semester system with pre-requisites for courses and multiple choice for courses (credit system) would facilitate continuous evaluation of students, teacher and syllabus. Evaluation should be an on-going activity. Production

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of teaching aids and short term courses in special topics and teaching methods should be established.

Evaluation methods are by no means less important and they are closely related to teaching. Curriculum reform and examination reform go together. The increasing component of the internal assessment is an essential ingredient of the examination reform. Internal assessment is related to continuous evaluation which measures students' performance on home assignments, tests and quiz programmes, open book examinations, term papers, laboratory reports, etc. Chemistry teaching can be made more interesting by development of inter-disciplinary education. A Committee drawn from the faculties of physical and life sciences should review and prepare the syllabus. Such a Committee might develop a plan for coordination of the presentation of related subjects within the departments. A number of topics common between physics and chemistry, zoology and chemistry, biology and chemistry, mathematics and chemistry may be suggested.

A teacher should be exposed to various types of conferences, short courses and follow up activities. Techniques such as glass blowing, construction of models and other teaching aids, wood and metal working and short course on teaching techniques such as test construction, design of problems and lectures and internalship programmes which will enable college teachers to participate directly in teaching and research in a University department are some of the opportunities that should be availed of by a college teacher. Many of the suggestions have been implemented. Establishment of autonomous colleges, autonomous departments in the colleges and Universities, deemed Universities and accreditation systems are the correct instruments for realising many objectives. Dissonance regarding examination system, internal assessment, semester system, it is hoped are only the teething problems. A robust and healthy system is bound to emerge out of the present chaos sooner or later because the systems per se are very good.

2.7 The forms of College science improvement programme and University leadership of the earlier days have now been given up.

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The teaching of chemistry can certainly be upgraded if the college development programme such as COSIP introduced earlier by the UGC, facilitated in bringing up-to-date laboratory equipments and other utilities. The COSIP programmes as well as the ULP (University Leadership Programmes) of the UGC were geared to bring out the improved teaching material as well as teaching, monitoring and evaluation of this material in the colleges. Costly and sophisticated instruments which the individual colleges cannot afford but are available in the University departments may be made use of by the students and teachers in the colleges. On the other hand under COSIP and ULP teaching instruments would be acquired in quantity to ensure that college students are given all opportunities to learn modern experimental techniques. These UGC schemes unfortunately were not very successful and had to be abandoned and in their place new UGC schemes (e.g. COSIST, etc.) more to the advantage of the University departments were introduced.

2.8 General Chemistry Course and Integrated Laboratory Programmes

A general chemistry course for the first year of the degree course with appropriate lecture, laboratory and tutorial phases with emphasis on the principles of chemistry and with illustrations drawn from a large variety of fields was suggested. Replacement of purely descriptive course with those emphasising the principles and relating facts to theory it was thought, may be an exciting and challenging experience for the teacher as well as the students. The laboratory practicals that are now carried out both at the under-graduate as well as post-graduate levels appear to be top heavy and often not related to their instructions in the lecture halls. Integrated laboratory project was therefore, recommended and such a course may be designed to illustrate principles, teaching techniques and lead to the understanding of the relation between theory and experiment. Such an ideal 'Integrated Project' has not been realised even to this day in both U.G. and P.G. systems.

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2.9 Educational Facilities

Based on the recommendations made at the Seminar the Indian Journal of Chemical Education was started.

The Seminar devoted special attention to Instrumentation centres. Centralisation of instrumental facilities was suggested as a partial answer to the very high cost of equipment needed in chemical education. Such centralisation was aimed first at providing the chemical researchers the facilities with instrumental measurements of different kinds and secondly at serving as training centres for use of specific instrumental techniques. The centralisation could be in two ways - centres for certain areas of centralisation within a particular campus for different departments. To begin with the UGC recommended to establish two regional centres, each one of which is complimentary in regard to the type of equipment and techniques provided for. The number of Regional Sophisticated Instrumentation Centres (RSIC) have now been increased to about six. The regional centres have promoted development of research fields which depend heavily on sophisticated instrumentation. RSICs have a large body of technician staff not only for maintaining the equipments and providing service but also contribute design and construction services. In the management of such centres, the user community also should have an active part which is doubtful. A review regarding the working of RSICs vis-a-vis particularly affiliated colleges may be necessary.

2.10 Institutes and Workshops

The earlier summer science institutes have been expanded into all season institutes and workshops held throughout the year. These institutes and workshops would in the first place provide rapid ways to train persons in special areas and techniques and when these trainees return to their parent institutions, they in their turn would train others. The short courses and training programmes at these institutions and workshops could relate to:

1. Course content and syllabus development for general chemistry course, interdisciplinary courses, orientation and refresher courses

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and the like.

2. Methods of teaching i.e. test construction, evaluation techniques, design of problems and lecture demonstration techniques.
3. Teaching aids of various types - use of these as well as development of low cost ones.
4. Special research topics like infrared and ultraviolet spectroscopy, Electron spin resonance, Nuclear magnetic resonance, vapour phase, chromatography, Mass spectrometry, X-ray crystallography, Radiation Chemistry, Solid state chemistry, Quantum Chemistry and Nuclear chemistry.
5. Special workshops like Electronics for chemists, Glass blowing, training for technicians, stockroom personnel, instrument maintenance and repair personnel.

These institutes and workshops are continuing but I believe at a low key.

2.11 Development of Educational Material

Science teaching may be made more effective if our lecture galleries are studded with teaching aids, charts, models, films, video audio tapes, TV programmes, Computers, Internets on diverse topics. These may make the students have better insight into the subjects. Reprinting selected monographs on many topics in Sciences would also be an important measure. With these modern sophisticated gadgets, sky appears to be the limit for the teaching and learning process.

2.12 Collaborative Programme

Collaborative programmes may be developed at two levels - international and national i.e. both intra and inter-institutional. The objective of such programmes would be the development of education and research in those fringe areas where rapid growth of sciences is likely.

Currently the collaboration between the advanced countries (USA, UK, Germany) and India is only unilateral with flow of Scientists from India to USA, etc. Some incentives to reverse the direction of

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this flow are the Initiation of exchange programmes, promotion and support of joint research projects and exchange of information about post-doctoral research activities in India and other countries. Such programmes now limited to IITs and other advanced institutions like IISc could be extended to University systems on a large scale.

We may note the current unsatisfactory literary collections in Indian Science libraries. To overcome this and also to foster interchange of recent science research, greater circulation of journals among the countries is desirable. Indian Institutions may subscribe to Indian journals in the name of American and other foreign Universities and vice versa. An American subsidy for subscription to chemical abstracts and some other journals of the American chemical society is suggested with possibility of over run of these journals printing at nominal cost. The practice of getting the back volumes of periodical in microform must be continued vigorously. Also the programme of textbooks and reference books that would serve as a minimum of library collection for graduates and post-graduate degree colleges, with UGC providing funds for procuring these items must be continued on an extensive scale.

As regards collaboration in India between chemical industry and Universities, colleges and research Institutes, suggestions are made ad nauseam for local meeting of industrial and technological institutions. Increased consultation of chemical industrial laboratory by University faculty and participation of research scientists from industrial and defence laboratories in teaching and research at Universities on the basis of visiting/Emeritus/Adjunct Professor would also help in the exchange of knowledge for evolving purposeful and practical teaching syllabus and improving the chemical technology. This is being followed more in breach!

3.0

Financial outlays for improvement of Science education in the colleges may have to be made for many items mentioned below and generous financial assistance must be rendered by the UGC

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and State and Central Governments, higher education being a concurrent subject. I would not like to venture exact financial implications which would no doubt be a few tens of crores of rupees!

1. Improvement of Science education in college (better laboratories, libraries, etc.,
2. Educational experiments and new programmes in Science education at college level.
3. More research projects in colleges.
4. Audio visual aids, computers, internets, calculators.
5. Technical education, special programmes, etc.
6. More regional S & T libraries, documentation centres.
7. More regional sophisticated instrumentation centres for instrumentation, testing and analytical services.
8. Teacher orientation courses for inclusion and use of modern gadgetry in teaching like audiovisual aids etc.

4.0 Conclusions

In conclusion a few more thoughts may be expressed.

1. M. Phil and Ph.D. Programmes in colleges and university departments with reference to contents, methodology, it is suggested, UGC might take initiative in this matter.
2. With the greater use of computers/internets in experimental chemistry and in chemical research it would only be appropriate to devote adequate attention to education in and about the use of these gadgets. The suggested Central Instrumentation centres can house the computers.
3. Revision of syllabus curricula is of utmost importance. Topics like computers and internets, information technology, ecology, environment and pollution control, bio-technology, recent advances in space and nuclear sciences, rural development may find place. Extent of the contents must be decided by the appropriate academic body.

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4. In view of the complex types of chemical literature needed by the chemists at different levels, it would be useful if there is an orientation and introduction to the scope and range of chemical literature and also to the use of the various information tools, for example the abstracting services.
5. It is the general experience in UK that products of polytechnics are preferred by the industry to those of the universities. It may be worthwhile considering introduction of Sandwich courses whereby the graduate understands the needs of the industry.
6. While in the foregoing the formal type of education has been discussed it is necessary to devote attention to the informal education viz., the part time courses, evening classes, postal tuition and such other aspects.
7. Proper planning of deployment of Scientific man power is a political question. Why is there lot of rush for computer education? There are jobs available. Creation of a similar situation for science graduates must be the Central theme of manpower deployment.
8. The undergraduate degree courses in sciences must be strengthened making them almost terminal for all practical purposes. PG and Ph.D programmes must be limited and restricted. This is difficult to achieve but this should be our aim.

The ideals expressed in this article hold good to a great extent for all sciences, physical, chemical, biological and mathematics with few variations depending on the type of science.

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Pujya Sri Mahaswami of Kanchi

K. Vedamurthy
Sankaraite Scholar

"A glance, just a glance from His Holiness even for a fraction of a second is enough to wipe out the entire load of our sins", said Mr. T. Sadasivam to me on one afternoon when I had gone to pay my respects to him and to his devoted wife Smt. M.S. Subbulakshmiji some years ago. The very same sentiments have been expressed by a great Vedantic scholar also not recently, but more than fifty years ago! - So saying I quoted the relevant passage: "Paapajavaram Harati Yasya Kataaksha Veekshath" from the third verse of the "Sri Kanchi Kamakoti Peetadhipati Sri Chandra Sekharendra Jagad Acharya Paduka Stuti Panchakam" composed by Brahmasri Malladi Dakshinamurti Sastri (and read out to our Maha Swami in reverential welcome on 18.06.1939), it was included in "Bhimarata Vak Uchchamala" - a Souvenir published to mark the 70th Jayanti Celebrations of His Holiness Mahaswami of Kanchi and a copy of this Souvenir was gifted to me some years later, by one of the Mahaswami's staunchest devotees, late "Shroff" A. Venkatarama Iyer of Ramapuram village in Mayiladuthurai Taluk to whom His Holiness Himself used to make very affectionate references whenever I was blessed with an audience in Sri Sankara Mutt, Kancheepuram in the late 80s.

Sri T. Sadasivam asked me to give him the script of the entire Paduka Stuti Panchakam which I did in no time. Sangeeta Vidwan Sri Kadayanallur S. Venkatarama Iyer (a noted disciple of Sangeetha Kalanidhi Sri Semmangudy R. Srinivasa Iyer) was so

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good as to set the musical tune to this Panchakastuti and Smt. M.S. Subbulakshmi (now, a Bharat Ratna), rendered it with characteristic devotion in her melodious voice for inclusion in her famous "Sataabdi Samarpan" Cassette dedicated to our Kanchi Acharya marking His Centenary Birthday Celebrations in 1993.

Mr. R.P. Goenka of HMV Company who made the Cassette had come to pay his obeisance to His Holiness on the happy occasion of its release (in the immediate presence of Kanchi Mahaswami Himself) by His Holiness Sri Jayendra Saraswati Swamigal at the Sri Sankara Mutt in Kanchi. Others who graced the occasion by their presence included His Holiness Sri Sankara Vijayendra Saraswati Swamigal of Sri Kanchi Mutt, Mr. R. Venkataraman, former President of India (who received the first Cassette), Smt. M. S. Subbulakshmi and her illustrious husband Mr. T. Sadasivam.

His Holiness Sri Jayendra Saraswati Swamigal announced to the select gathering then and there, that Smt. M.S. Subbulakshmi was surrendering her royalty from this Cassette in favour of the Sri Sri Sri Mahalakshmi Mathrubutheswarar Trust, engaged now in building the Periyava Satabdhi Mani Mandapam in Orirukkai - on the outskirts of Kancheepuram, on the northern bank of Palar River.

Though even the barest biographical details of Brahma Sri Malldi Dakshinamurti Sastri are not available now, there can be no two opinions that his Panchaka Stuti, fully charged with his sublime realisation of the undoubted glory of our Kanchi Mahaswami is one of the finest pieces of devotional poetry in Sanskrit and we are deeply indebted to the illustrious couple Mr. T. Sadasivam (now of respected memory) and Smt. M.S. Subbulakshmi for having made it available to us in their historic 'Satabdhi Samarpan' Cassette. May the Grace of our Maha Periyaval abide with all of us!

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Importance of Pre-School Environment for small Children

Smt Vasundara Krishnan
Educationist

Pre school education is not receiving enough attention in our country. The early formative years of the child are therefore often neglected. This article gives a short insight on Montessori Methods for pre school children.

The child's first and natural environment is its home and its best teacher is its mother. It is in this environment of secure family love and filial guidance that the child takes the first lessons in life. It is seldom realised that many are the impressions and lessons learnt in the first few years, which will last the child throughout its life and shape its character and future conduct.

Nevertheless, around the age of 2, 2½ years the child also needs another environment - a wider field for exploration with other children of his/her own age - that caters to those needs which are felt by all children at that age. It is in this area that Madame Montessori has developed methods of teaching small children of such tender age through special but simple and effective steps of learning by doing.

The Montessori Method lays particular stress on this prepared 'environment' in which the child works under the guidance of an honest helper at various apparatus and is involved in certain activities

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which are familiar to the child, in a relaxed atmosphere of fun, frolic and play.

The required material and apparatus are specially prepared to suit the size and needs of the child. It helps the child coordinate its movements, gain independence and confidence both in itself and in the dealings with other members of society and environment, as also in developing certain basic concepts of social behaviour.

The sensorial material for which the Montessori Method is most well known helps the child categorise the essential aspects of the physical properties of the world around it. The child gains by now many impressions which are still somewhat helter skelter. The attempt is therefore to bring about some order and system into it, so that much of the conscious and unconscious confusion and bewilderment are set at rest. The sensorial material is scientifically and accurately designed so that each material isolating one particular physical property lends itself to an intelligent activity on the part of the child. Thus, the child in the course of working with the material, discovers the property by itself. The child is then prepared to re-explore the environment with new understanding and keener perception. At the same time sufficient attention is paid to the physical aspects such as motor development and coordination of limbs, through various activities such as rolling, pouring, threading, folding, etc.

The various special apparatus were adopted by Dr. Maria Montessori to suit the needs of the child to absorb all it can, within the short sensitive pre school period. The helper is there only to guide the child in the correct use of the apparatus and to introduce it to the material progressively according to the child's individual needs. The child therefore practically learns on its own and at its own pace, thus helping it to build self confidence and a sense of achievement.

With the senses fully awakened by the Montessori Methods, the child is now alert and well prepared for the next bigger step of taking the 3 Rs - Arithmetic, Writing & Reading through formal schooling.

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The Art of Literary Appreciation

Prof. K.S. Nagarajan
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Literary appreciation can be defined as an analysis of our feelings for any particular piece of literature - prose or verse. This appreciation is not a mere mechanical process. It is much more than that. It is not only an estimation of the qualities and defects of the work, but also a measure of the qualities and defects of the critic.

It is no doubt necessary to analyse a writer's style. But the ultimate aim of this analysis is to enable us to judge the real literary value of his work. We must not be satisfied with picking out a simile here or a metaphor there. We have to ask ourselves "What valuable light does it throw on the author?" If the answer is 'no light', then the figure of speech is dead, however striking it may be. We must not trust feelings which merely tell us "This interests me" or "This gives me pleasure" or "I simply cannot put the book down". Then the question arises, "How can we say anything about a book except what we feel about it?" The answer is that we must be guided by the higher feelings. There are feelings and feelings, different not in kind but in degree. A higher organisation of feeling is more valuable to our whole system than a feeling that is crude and easily aroused.

A good book gives us a feeling of liberation. We feel that all our activities are engaged and interacting on each other and that we are living to the full. A bad book makes us the slave of one or two crude emotions. However much it may excite us, it is really a drug. In other words, a bad piece of writing read uncritically unfits us for delicately balanced and valuable sensations. Violent and

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unnatural stimulants chain us to a low craving, like a drunkard's.

Now, to understand the melody of a passage, the colour and splendour of the words, the sublimity of thought - to get at the soul of the work - you must train your own ear and eye, mind and soul, till in some degree they approach the author's. And this you can do only by extensively reading great books in the right way and reading too, the great books of Nature and Mankind, from which the great writer has learnt his art.

A good piece of literature is like a beautiful flower. The ingredients that go to make the rose are in the pulp of its petals. But the rose which is an image is lost the moment it is dissected. Its finality, in other words, which has the touch of the infinite will be destroyed by such analysis. Now, while reading a book, the story it tells or the argument it maintains may be important but not of major importance. You must read poetry or great prose aloud, listening as you read to both time and tune, that is rhythm and word music. You must try to see with your inward eye or imagination, the colours and shapes which the writer saw, you must try to feel the emotions that he records and to think his thoughts after him. To put it in a nutshell, you must come into coincident thinking and feeling with the author.

So, the first stage in any appreciation is an ecstasy - a getting out of yourself into the writer. If you cannot strip yourself of your own prejudices and give yourself up completely to the author's magic, you are incapable of appreciation. You can, at best, write a cool summary of the more external beauties. At worst, you can write a depreciation.

Assuming that you have caught something of the poet's vision, the next stage is not the taking of a pen and the writing down of an outburst of vague praise. "This is a perfect passage, full of lovely melody and beautiful pictures" and so on. Criticisms of this sort may apply equally well to hundreds of works. They do not even show that you have seen the beauties. So, the second stage is a quiet turning in upon yourself. Wordsworth calls it "a cultivation of the

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depth and not the tumult of the soul". You must call up a mood of peaceful reminiscence and you must do this without losing the warmth of your first enthusiasm. In this mood you must go over the passage again and ask yourself exactly what it is that you like. Has he aroused your delight on false pretences? Was there a jarring note in the middle of your delight? If so, why did it jar? Was the fault the writer's or yours? Are your sympathies too narrow? You will be surprised to find that, very often, it is extraneous causes such as these which interfere with your enjoyment.

When you have analysed your own feelings honestly and made allowances for your prejudices, read through the passage again. Try to discover why this phrase pleases and the other does not. You may think this is a terrible waste of time. Why not straightway tabulate the beauties and defects? If you plunge straight into that work, you will spend in the middle of your process much more time biting your pen than the preliminary work would take.

What are the handicaps that must be overcome before the reader is able to appreciate a piece of literature? I shall discuss four of the significant handicaps: 1. inadequate vocabulary, 2. meagre background, 3. cramping narrowness of outlook and 4. feeble imagination.

In comparison with the large number of words that are in constant use, our personal mastery is pitiably scant. It is not only merely the fact that we meet strange words; the disturbing fact is our mental latitude, our willingness to meet them casually and to pass them by unnoticed and unmastered. It is easy to cheat ourselves into believing that a word seemingly familiar is actually familiar. In one of Rossetti's poems we have the following lines.

"And needs were years and lustres flown
Ere strength of man could vanquish thee".

Lustres is one of the seemingly familiar words. It is, however, actually familiar only to one who recognises it in its Latin sense. It means a period of five years. Careless and casual reading fails to convey the poet's concept. It is the immediate mastery of the

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minute and the minor that has made our great men victors of the momentous and the major.

We must take care to discover the meaning of words when joined in a sentence. Those of you who are familiar with Browning's poem Rabbi Ben Ezra will recall the stanza in which the poet is explaining how the man is not like the other creatures of the earth. Man has a higher care, a more disturbing doubt. A rhetorical question appears:

"Irks care the crop - full bird?
Frets doubt the maw - crammed beast?"

The implied assertion is this: The bird whose crop is full is irked by no care. The heart whose maw is crammed is fretted by no doubt. But man has questions beyond the physical, questions that concern his spiritual self.

A second handicap is our failure to catch the particular reference or allusion which helped the author in shaping his ideas and in the quickening and the colouring of his phrases and passages. A friend wrote to me that there were sallets in my booklet - sallets that made the matter savory. He simply assumed that I would recognise the words as an adaptation of Hamlet's remark about the short play designed to prove the guilt of King Claudius. There Hamlet says "I remember, one said, there were no sallets in the lines to make the matter savory". Without such recognition the slightly changed sentence would seem archaic, far-fetched and ill-phrased. With such recognition, it would seem pleasantly whimsical and wholly appropriate. Not to be able to appreciate a reasonable number of obvious allusions to history, art, religion, science and literature will make the reader's cultural background sterile and scanty. But when they are understood the intellectual horizon is broadened and the emotional insight is deepened.

A third handicap is narrowness of outlook or inflexibility, a granite resistance to opinions and traditions alien to our own. Those of you who have read of the adventure of Alice in 'Through the Looking Glass' may remember the suggestion of the White Queen to try for half an hour every day to believe unbelievable things. Believing six of these unbelievable things before breakfast one morning was

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her highest record. Perhaps nothing in the realm of changing ideas is secure except insecutiry. So we must develop a broad sympathy, 'Sahridaya'.

The fourth handicap is the narrow limits of our imagination. As a test of your own powers, may I ask you to follow me in repicturing a scene in the first chapter of Genesis: Banish from your minds all disbelief concerning the story. Try to view the scene as a great, primitive unfolding. The passage reads thus:

In the beginning God created the Heaven and the earth
And the earth was without form and void;
And darkness was upon the face of the deep
And the Spirit of God moved upon the face of the waters.
And God said, let there be light, and there was light.

Can you imagine a beginning of this world? Can you picture the earth without form? Can you picture it as void? There are forms to erect; there are colours to conceive; there are sounds to recreate; there are other emotions and sensations to arouse. What we can do individually, will depend very largely upon our natural sensitiveness, upon our experience and upon our training. Of these three factors the matter of the greatest concern is the training. We need not be discouraged by a consciousness of our mediocre powers. By making ourselves more observant concerning the phenomena about us, by ardent cultivation of our own sense responses, by diligently trying to reproduce the sensory images that authors provide - by systematic practice, we can get more pleasure from all our reading - whether it be confined to reasonably simple prose or the more elaborate forms of poetry.

I have mentioned four handicaps but the enumeration is not complete. Individually, you will know what particular obstacles you would add to the suggested list.

Literature is for the here and the now. It is for you and me - for everyone who has an abiding interest in life and in the problems that life is offering. But literature, while dealing with the events of

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life, differs from the ordinary or the commonplace expression. Its aim is not so much factual and informative as it is imaginative and emotional. It deals not merely with facts but with fancies, not merely with theme tones but alto with overtones. Macbeth speaking of the murdered King Duncan says "After life's fitful fever he sleeps well". This is not the pronouncement of a doctor speaking factually of a dead patient in a hospital. It is the contemplative comment of a great poet who had conceived life as a series of palpitating and passionate phenomena. If we fail to realise this, all the beauty and truth of the line will be lost to us.

Wise men and women of the past, gifted with a vision that has pierced beyond tangible surfaces and objective boundaries, have at great moments, seen into the life of things. The truths which they have discovered they have embodied in their writings, and of this heritage we are the beneficiaries. They have, for their constant function, the attainment and the impairing of beauty and truth. They are not to be stared at, but to be lived with. A return to those writings is an expression to the authors of our gratitude and appreciation. Their discoveries are our discoveries, their wisdom is our wisdom; their inspiration is our inspiration and so their joy is ours too.

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Carnatic Music into the 21st Century Pans as Ragas for the 21st Century

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Pan means Ragam. The melodic pattern of music consists of pans. The permutation and combination of the seven notes S R G M P D N are projecting into hundreds of Ragas. Tamil music gives an elaborate account of the pans: the meaning, the norms, the sounding of the notes from the different parts of the body etc.

What is pan? It is to control the breath which spreads from muladara to head and create the musical notes from the respective parts of the body. The sapta swaras (seven notes) or Elisai are born from the chest, vocal chord, tongue, nose, palate, lips, teeth and head. They are as follows:

Sadjam	Kural	Vocal Chord
Rishabam	Thuttam	Tongue
Gandaram	Kaikilai	Palate
Madyamam	Ulai	Lip
Panchamam	Ili	Head
Daivatham	Vilari	Chest
Nishadam	Taram	Nose

With these notes created from the respective parts of the human head and chest, eight types of techniques are required to produce a Raga. They are 'Etuttal, Patuttal, Nalitam, Kampitam, Kutilam, Oli, Vuruttu and Takku'. This means, to start, bring down, make

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it soft, shaking, loud, fast phases, to hit etc. All these techniques have to be used in producing a raga along with vindu, nadam i.e. the substance and continuity in the sound.

Again the ragas are sung in three octaves Manthram, Mathimam and taram. They are lower, middle and higher octaves. In Tamil music they are called melivu, samam, valivu - the moovakai iyakkam. A pan has to be elaborated in these three octaves to give it a full form. Again the ascent and descent are called Arosai and Amarosai i.e. Arohanam, Avarohanam.

In Indian music the first place is given to the vocal music. It is called 'Midatrisai'. There are a number of rules prescribed for the vocal musician. The best music is sung by the vocal chord proper and not the nasal or under throated etc.

Scales and the Ragas. A scale gives the prescribed notes in the Arohanam and Avarohanam, i.e. the structure of the raga. It is just like a skeleton. Scales are called 'Palai' in Tamil music. 'Palai' is the main mode. The scale has to be fed with eight-kriyas (techniques) already mentioned plus vindu, nadam, ullalam (the exact vocal position). Moreover there are norms prescribed to sing a raga, to elaborate (alapana) and close it. There are ten rules as given below.

Tamil Name	Sanskrit Name	Explanation
1. Mudal	Graham	The starting note
2. Kilamai	Amsam	The live note of the raga
3. Mudivu	Nyasam Apanyasam Sanyasam Vinyasam	The end of the song as well as ending phrases in the middle of the alap
4. Nirai	Bahutvam	Frequent usage of a phrase in the raga
5. Kurai	Arpatvam	A phrase which could be used rarely
6. Melivu	Mandaram	Lower Octave
7. Valivu	Tarasthayi	Higher Octave
8. Saman	Madhya Stayi	Middle Octave

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There are three more rules given in Tamil music. They are murai varaiyarai and nirmai. Murai means the correct position of the notes, varaiyarai means the singing should not go beyond its prescribed limits nor to mix it with unwanted notes. Nirmai means the raga should be sung with emotion and fervour suited to its expected Bhavam, the expression. We can create thousand ragas by permutation and combination of the seven notes. But all of them will not be suited for singing. The combination of the notes should be such that they create a beautiful form.

Tirukkural says,

"Pannennam Patarkiya-pinral kannennam
kannotta millata kan".

This means that a pan must be a musical feature with blending notes and also must represent the meaning and emotion of the song. If it is discordant and useless, it is just like a blank look of a man without any purpose. There are many scales which may not be suitable for singing; they are "Patarkutava pan".

Alapana

This is a very important factor in the melodic music of India. This is extempore, imaginary and gives scope for the musician to exhibit his skill and talent. Voice culture and practice are required for this abundantly. Only one raga was used to be played especially in the nadaswaram for hours together. The north Indian musicians sing each raga with great imagination and fervour for hours. There are norms for elaborating ragas. In Hindustani style they sing in slow tempo and gauge the octaves from bottom to top and again the fast tempo and so on. But in Tamil music it is just compared to the flight of a kite. The bird first flies to certain height and makes a round and proceeds to higher level again make a circle and so on. In Tamil music the singer starts the raga from the lower octave, elaborates in slow, middle and fast tempo dwelling in a particular note and then goes to middle octave and then to higher octave finally making a sweep from bottom to top note and concluding the alapana coming down to the tonic note.

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"Parundum nilalum por pattum elalum
Tiruntu Tar ceecakarke cerntana" - Jeevaka Chintamani

The Varieties of Pans

There are five noted, six noted, seven noted ragas, ragas of zigzag form, ragas with chromatic elements etc.

Five noted are called Oudavam
Six noted are called Shadavam
Seven noted are called Sampurnam
Ragas with outside notes (Anniyaswaram) - Bhashangam
Ragas with chromatic notes - Vikrita Melam

Tamil music speaks about cycle of fourths and cycle of fifths and how the scales were constructed by modulation kural tiribu or grahabedam. In Silapparikaram Arangetru Katai, the seven major modes elperum palai are given. The five major tones with two minor tones make a scale, which are called diatonic scales. The twelve semitones of an octave are achieved by the process of cycle of fifths. The music with twelve semitones are called chromatic. The quarter tone music is advocated by Tamil music in the vattappalai system. Vattappalai is a division of twelve rasis (Zodiac) in the form of a circle, each of the twelve notes allotted to a rasi house. Each half tone divided into two makes twenty four quarter tones. This is called 'Alaku' in Tamil music - Sruthi in sanskrit. This is termed as en-harmonic in Greek music also. It is indeed a great wonder that Tamil music advocated more subtle notes like semi-quarter and semi-demi quarter notes i.e. 24 quarter notes, 48 semi quarter notes and 96 semi-demi quarter notes. These four systems in Tamil music are called Ayapalai, Vattapalai, Trikonapalai and Chaturapalai. Even now we can find these microtones in the ragas of South Indian Music, subtle tones studded like gems in a jewel.

Raga names are not new to Tamil music. In the list of Tamil pans we find raga names like takka ragam soma ragam, mega ragam, tukka ragam, palantakka ragam etc. Through thevaram pans, 23 ragams have been handed over to us, though 103 prominent pans had been mentioned in earlier works. In Sangam Age there is

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reference to eleven thousand original pans. Bur all were not taken in practice. Tamil music says narperum pankalum nalvakai jariyum meaning that the four major modes and their four jathis. Later in Bharatha Sastram and Sangeetha Ratnakaram (12th century A.D.) the scales are mentioned as jathis only.

Only during 17th century A.D. Venkatamahi made the system of 72 Melas with 36 suddha melas and 36 vikrutha melas. Though this mela system got established in modern Carnatic music, it has missed to cover the quarter tone system which was advocated in earlier music. It has also missed the entire systems of music by calling the lowest note as 'Suddha note' whereas the natural notes were called suddha notes in earlier music, which is still followed in North Indian Music.

Let us take a few pans and their corresponding ragas in Carnatic Music. Carnatic means very old. Another reference is in 15th century A.D. Sri Purandara Dasar who belonged to Karnataka State gave a renaissance to South Indian Music. Carnatic Music is common to all Southern States of India. Telugu, Kannada, Malayalam and Sanskrit follow the same music. The fact was after the 12th century A.D. when the great kings of Chola, Pandia and Pallava dynasties fell down, Tamil Nadu came under the rule of Telugu Naicks and Maharashtrians. Hence Tamil Music took shape in languages like Telugu, Kannada etc. We have to remember that the great Trinity of Karnatic Music, Thyagaraja, Muthusami Dikshadar and Syama Sastri composed their songs living on the bank of Kaveri in Thanjavur. Though the songs are clothed in Telugu, Sanskrit etc., the ragas belong to Tamil Music. Some of the pans which developed into ragas are as follows:

1. Pan Nattapatai : a five noted raga.

Naivalam paluniya nayanteri palai - a reference in Sangam Literature: naivalam is nattapattai an auspicious raga. This became Gambira Nattai in Carnatic music.

Illustration songs: Thodudaya Seviyan, Srijalantara, Masrayam-yaham.

2. Pan Puranirmai : a morning raga.

It was referred as 'nothiram' in Silappathikaram. This is Bhupalam

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of Carnatic Music. e.g. Mangaiyarkarasi.

3. Pan Palanthakha : this is another five noted raga.

In Carnatic, it is called Sudha Saveri. e.g. Siraiyarum, Lalithambika. This is called Durga in North Indian Music.

4. Pan Palampanjuram : Sankarabaranam. The first main mode.

5. Pan Kurinji is Harikambodhi Raga.

'Elisayai' Swararaga 7 noted raga - with B flat. e.g. Muthuvidanam, Entuku, Nirdaya.

6. Pan Kousikam - Raga Bhairavi

The Bhashanga Raga of Carnatic Music. e.g. Vidalala Vayilai, Upacharamu.

7. Pan Panchamam : Ahiri of Carnatic, a very complicated raga. e.g. Tanenai mun pataithan - Sompaina Manasuche.

Before concluding I would like to present a few facts and factors regarding this most scientific and traditional music. The music system was called by Ilango Adigal, the author of the great epic Silappathikaram as 'Ashiya Marapu' i.e. a tradition which will never die. This was because even as Tamil language is very fresh and young, Tamil Music which was later termed as Carnatic Music was laid on strong foundations. The ragas are surviving in tact even after two thousand years and more. I would like to say that this great tradition is like gold which never loses its value. But there is a danger of losing this great legacy by giving way to modern music which does not follow the norms of the raga system. Our duty is to preserve the ragas in their pure and authentic forms with all the nuances. Fortunately, we have got thousands of illustrations by our great composers. Each raga is like an ocean. Its scope is unbounded. Sri Thyagaraja had composed about 30 krities in Raga Todi. Each is different from the other.

Therefore I would like to declare that we have to take the raga forte in tact to the 21st Century without underestimating the great treasure and legacy we have inherited from our forefathers of yore. ❑

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Dance in Sculpture

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The twin arts of Dance and Sculpture had developed hand in hand and side by side under the divine shade of the temples in India. Beauty has always been associated with Divinity, thus giving it a stamp of permanence. No wonder both the arts of dance and sculpture have been fostered by Hindu temples. These arts have influenced the growth of each other enriching their common themes and forms. The dancer was a delectable source of inspiration for the sculptor. The sculpture thus created had also been in turn a silent guide to generations of dancers. This is how the two arts have been helping each other in the process of their mutual refinement.

"Vishnu Dharmottaram", a work in Sanskrit, categorically states that a student of sculpture should invariably have a knowledge of dance. This rule is quite understandable, if one becomes familiar with the nature of Indian Sculpture. The fundamental principle in both the dance and sculpture of India, is the filling up of the space based on symmetry. Laws of symmetry and proportion have a vital role to play in Indian dance. The words 'Saushtava' and 'Anga Suddham' often used in connection with dance is nothing but the execution of the movements of the various Angas or limbs of the body in a symmetrically beautiful way. Such movements or postures in dance are also described as being sculpturesque. It is because of the fact that both these arts depend on the law of symmetry.

Both sculpture and dance in India are guided by the lines of the body. When the body stays straight with the limbs in the normal

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position, it is called 'Sama'. When there is slight bend as in the Devi icons of Cola bronzes, it is called 'Abanga'. When there is one clear deflection or bend, it is called 'Dwibhanga'. When there are two deflections from the main axis of the body, it is called 'Tribhanga'. These Bhangas are formed due to the tilting of the head, torso and waist, with the weight of the body shifted on one leg.

The measurement called 'Tala' used in connection with space is a common feature in both dance and sculpture. A Tala is more or less one span in measurement. In dance and music, Tala also signifies measurement of time. Hence Tala is a unit of both time and space in traditional Indian sculpture and dance.

Hindu mythology speaks of various deities as dancing Gods. Apart from Nataraja, the Lord of Dance or King of Dancers, there are several other deities referred to as dancers. The list includes Parvati, Lakshmi, Saraswathi, Karthikeya, Krishna and Ganesha. Among the super human beings, the Apsaras, Gandharvas, Kinnaras and even the Bootha Ganas are spoken of as artistes. The concept of apsaras gave greatst grace to both Indian stage and sculpture. 'Ap + saras' means movement in water; hence Apsaras signify the water nymph-like graceful beings known for the fluidity of movements. They are spoken of as semi divine beings, who are a personification of feminine charm coupled with an aesthetic vivacity. They were the celestial dancers. Such ideas were a great source of inspiration for the sculptors who converted their imaginations into images in stone. The Bootha Ganas - the dwarf attendants of Lord Siva, are also portrayed as dancers forming a beautiful ensemble. They are depicted as playing on musical instruments while dancing in ecstasy. For example, there are numerous such panels in the Kailasanatha temple at Kancheepuram, where the Ganas are most attractively sculpted.

The concept of each deity has to be studied well by the sculptors. Every deity had to be represented in a specific posture which included gestures of hand. Hence a knowledge of the Natya Sastra had to be infused into the subject of Silpa Sastra. The hand gestures called 'Hastas' in Natya Sastra are called 'Mudras' in Silpa Sastra. Each

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deity is described in detail in what are called 'Dhyana Slokas'. The western sculptors are spoken of as creators. But the Indian sculptor meditates and visualizes the figure with the help of the Dhyana Sloka. He only removes the unwanted portion of the stone.

The most widely known figure of Indian sculpture is that of Lord Siva represented as a dancer, in the form of Ananda Tandava. Rauravagama, Sakaladhikara, Ajitagama, Karanagama and Kanikagama refer to it as 'Bhujangatrasita', which is a clear proof for Natya Sastra being the source for knowledge of dance that the Agamas inherited. The fusion of dance and sculpture has resulted in conveying mystic concepts in this portrayal. The 'Thiruvasi' (arch) represents the whole cosmos, which is His theatre where he dances in every atom, galvanizing the entire cosmos into activity. The drum in his raised right hand represents creation. The lower left hand points at the raised left foot, which symbolizes the release from all the earthily bondage. It is the refuge of all the tired souls. The right leg crushes the demon Muyalaka. The figure of Ananda Thandava has combined in itself religion, mysticism, philosophy and art given as a sugar coated tablet in the form of a dance sculpture. The various Tandavas are all based on such symbolism as realized in Saiva Agamas. The Saiva Agamas have been the guiding texts for carving the various Tandavas. But these Agamas are themselves based only on Bharata's Natya Sastra.

The 4th chapter of Natya Sastra describes 108 Karanas or basic movements which were danced by Siva and taught to Bharata Muni by Siva's attendant Tandu. The Agamas took a few of the Karanas to portray specific Tandavas of Siva, connected with certain anecdotes. There are some comparisons of Tandava Sculptures of their original Karana names.

Agama	**Natya Sastra**
Ananda Tandava	Bhunjagatrasitam
Sandya Tandava	Caturam
Gaja Samhara Tandava	Apakrantam
Urdhwa Tandava	Dandapadam or Lalatatilakam

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Dance has influenced sculpture so deeply that even prosaic scenes like pulling out a thorn from the sole of the foot, or daily routines like writing a letter or applying a Tilaka on the forehead are all portrayed in a dance like attitude in all our sculptures. This kind of beauty is felt throughout the length and breadth of our country. Though dance sculptures and dance like sculptures are found in every part of India, Tamilnadu has the privilege of containing the basic Karanas of dance in a systematic way in the form of sculptures.

	Temple	**Town**	**Century**
1.	Brahadeeswara	Thanjavur	11th
2.	Sarangapani	Kumbakonam	12th
3.	Nataraja	Chidambaram	13th
4.	Arunachaleswara	Thiruvannamalai	15th
5.	Vrddhagiriswara	Vriddhachalam	16th

In the first and second, Lord Siva is seen dancing with four arms and two arms respectively. In the rest they are all Parvathi figures with two arms. At Kumbakonam some sculptures are preserving the names and numbers of the Karanas as inscriptions. In the eastern and western gopurams of Chidambaram, the couplets defining the respective Karanas are quoted from Natya Sastra.

After a gap of several centuries, it has been the earnest will of Pujyasri Paramacharya of Kanchi to revive the Margi or the common Rashtriya classical tradition in the sastraic Nrtta. When the Uttara Chidambaram temple of Nataraja was built a few years ago at Satara in Maharashtra, His Holiness decided to have a new set of 108 Karanas sculpted and kept around the sanctum. On his benign order and blessings, I have designed a fresh set of 108 Karana figures. It was his wish and I catch the moments of the movements which the earlier sculptors have not caught. It was also his wish that each Karana must be portrayed with both the figures of Siva and Parvathi. I have used the two figures to bring out the animation of the movements. Parvathi shows the beginning. Siva's secondary hands

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show the course of action and his primary hands and posture show the end of the movement. The Slokas are also quoted from Natya Sastra in Nagari script. These were sculpted by Padmasri Muthiah Sthapati.

Though the technique of Karanas has been obsolete for over four centuries, the relevant old sculptures were extremely useful in reviving a lost tradition in dance. These sculptures are a standing evidence of the knowledge of dance art that the sculptors had. They have been remaining there in ever lasting silence, whispering the secrets of the lost traditions into the ears of only those truly interested in the art. They are not mere architectural embellishments, but meant as visual libraries for generations of artistes. The Satara Karanas will join this list of visual libraries that prove the everlasting tie between Indian Dance and Sculpture.

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Ennayiram - The Nalanda of Tamilnadu

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Introduction

This study is not intended to present any picture of contrast in terms of means and ends in education though the period it is concerned about is according to historians, 'ancient', and its chronological 'sweep' is not less than 5 centuries, at the same time representing a continuum with an earlier age with few basic modifications. On the other hand, it presents verities of eternal validity and universal application. Its purpose is to provide some kind of an inspiration to 'modern' curriculum-makers who are tossed between value-systems that underscore unalloyed materialism in the name of 'modernism' and those that hearken back to archaistic beliefs that pass for 'ancient culture' fit to be conserved for its own sake. The depressing factor that dies hard in any effort at curriculum-making is the desire to cater to an upstartish pseudo-idealistic philosophy in complete disregard of values that must be cherished as long as the sun and the moon endure. Curriculum-makers have to find a balance between what is old and what is new by a consolidation and dovetailing of the most valid elements in both and bringing the product in consonance with the current value-system. That is how one could let the curriculum rest on cultural foundations.

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The Ennayiram inscription is a sample evidence on how such a balance could be struck. It has much for the modern educator in the areas of educational specifications, methodology and outcomes.

I present this study as a student of history and education who believes that both these areas constitute a unity and any educator needs must develop the insight to identify what is valid in the history of the past from the criteria of its fitting into contemporary value-system and being able to inspire future value-systems so as to make them reflect eternal verities and at the same time suit the time-spirit.

The name Ennayiram

The Ennayiram inscription gives only the details of how college was being run. From the curriculum implemented in the institution, one would conclude that a few new courses might have been introduced by the Cholas, and larger endowments also made to run the institution with the additional staff required to teach the new areas of knowledge.

Ennayiram means 'the eight thousand'. One is unable to understand the numerology behind the fixing of the strength of some of the institutions. A Brahmapuri was very often identified by its numerical strength; and some Brahmapuris came to be known by their numerical strength. Thus Tiruvallarai was famed as the place of the 'Three Thousand Seven Hundred', Chidambaram the place of the 'Three Thousand', and so on. Ennayiram, likewise, must have been a Brahmapuri with eight thousand Brahmin scholars pursuing the Vedic way of life, and propagating Vedic truths and, at the same time, involved in secular education. I have hunch that Ennayiram must have been the original abode of the present day smartha sub-sect of Ashtasahasram. Brahmins of the Ashtasahasram sub-sect are found everywhere in the Tamil country today, but Ennayiram should have been the place in which, in the hey-day of the prosperity of the Brahmapuri, eight thousand Brahmins lived a corporate social and religious life carrying on educational work, all the comforts being provided by the king.

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A large Institution

Apart from the name, which is an indication of the size of the Brahmapuri (we use this term in its technical connotation of a community pursuing higher learning and practising what had been learnt), the details found in Ennayiram inscription leave no doubt as to its size and eminence. Though activities of the institution are mainly connected with the services in the Alagiya Narasinga Perumal Temple of the place, as was the case with most of the educational institutions of the Pallava and later imperial period, the social projection of the college is clear in an age when social life was temple-centered. The institutionalisation of education during the period under review has got to be understood not as total secularisation of education, in which education is a separate social activity. Invariably institutionalisation of education, if promoted at any period in the imperial epoch of Tamil history, meant correlation of educational activities with temple services, with their social extension. In fact, their educational activities had an immediate application value. When a patasala was maintained as a feeder to an important temple service the Vedaparayana goshtis of temples were the products of such patasalas. The priests of temples were also their products. Therefore, an educational institution of those times always got associated with a temple or temples, and served as their adjuncts. These institutions were mostly temples which had big halls for the pursuit of learning, and even such amenities as libraries, hospitals, centres of arts and crafts. The thousand-pillared mandapams or hundred-pillared mandapams which are found in many of the temples of the Tamil Country were multipurpose venues, but the most important purpose they served was as venues of teaching and learning.

The above observations have been necessitated by the circumstance of this and many other 'educational' inscriptions being found on the walls of temples, and endowment which the present inscription registers covers both temple services and educational activities. There is nothing unique or novel about this epigraph

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because, as we have stated earlier, institutions existed for temples though, of course, they had social value and their activities extended outside of temples also.

We are not quite sure if there were eight thousand scholars at the time the epigraph was incised. The name Ennayiram must have been given to the place much earlier, and the guess is not unwarranted that it had been a prosperous Brahmapuri from the days of the Pallavas. The inscription of king Rajendra, which we are now drawing upon copiously, may have reference only to a reorganisation of the institution to suit the time-spirit. It was customary for kings to perpetuate the memory of their conquests both by founding new institutions and by strengthening older ones by additional endowments. This would appear to be to perpetuate Rajendra's Gangetic expedition. There is specific mention of his having conquered the kings of northern India in the inscription. Therefore, it appears to be the usual postbellum philanthropy in accordance with tradition. It is a pity that we do not know about its activities during the earlier period.

Was it ever a Denominational Institution?

From the venue of the epigraph and its contents, it is patent that, at lease, at one time, it should have been a centre of Vaishnava learning. Centres of Vaishnava learning had been very prosperous during the Pallava period when many of the imperial Pallava emperors professed Vaishnavism, and many of the Alwars whom we may consider the makers of the brand of Sri Vaishnavism which got codified under Ramanuja, were most active. Not all the Cholas of the Vijayalaya line were bigots though all of them were certainly more pro-Siva than pro-Vishnu. It has to be said to the credit of most of them that while they constructed an incredibly large number of Siva temples, they preserved the ancient Vaishnava institutions intact. The only instance of persecution of Vaishnavism under the imperial Cholas is that of Ramanuja and his disciples by one Krimikanta Chola whom we are unable to identify and who is

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erroneously identified with Kulottunga I, purely on the basis of a chronological synchronism. While the Cholas were no bigots, their overenthusiasm for Saivism and the preservation of the Agamic code as a matter of continuing a deep-rooted tradition, might have resulted in some changes in the set-up of institutions, their curriculum and the relative weightage of the areas of knowledge. The Ennayiram institution was denominational only in the more comprehensive sense that scriptural studies got greater importance than other areas and even the grammatical courses were ancillary to scriptural studies.

Not strictly Denominational

But it was not denominational in any strict sense because, alongside the Vedic texts, the Tamil Prabandam was also taught. This may mean an eclectic approach to the concept of denominationalism in which attention to a narrow field is substituted by the provision of a broad-field, integrating what was most ancient with a recent indigenous philosophy, the languages of the two being different. The concept of the Ubhayavedanta had already become familiar thanks to the Alwars; and by Ramanuja's time, its increasing importance was evidenced by the equal importance given to Sanskrit and Tamil in temple worship.

It may also mean the dilution of what had been a Prabandam institution connected with a Vaishnava temple with Vedic studies and their ancillaries, in keeping with the spirit of the times. Under the Cholas both the forms of Saivism - the Siddhanta and Advaita - received special attention. The Siddhanta was more cosmopolitan in the sense that those who were not Brahmins could get initiated even into priesthood and were eligible for such important religious duties as the singing of the Tirumurai on a footing of equality with the Vedaparayana goshtis. The Sivacharyas constituted a respectable religious community; and they were not from Brahminical caste though one might imagine a few exceptions. The Tirumurai patasalas and the Saiva mathas whose number increased phenomenally under the Imperial Cholas and Pandyas, enjoyed equal patronage and status

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with Veda patasalas. The Ennayiram Brahmapuri being completely a Brahminical organisation, the courses of studies had to cater to the Brahmins; and the inscription perhaps reflects the new pattern of studies with the accent on the Sanskritic scripture, the Tamil Prabandam also being given some importance. In the original scheme, Vaishnava studies based on the Prabandam might have had greater importance than Vedic Studies.

It had to be noted, however, that even in institutions where the Prabandam had special importance, Vedic Studies were not neglected.

To conclude this part of the discussion, we may safely assert that the Ennayiram institution was denominational in a broader sense. Both Vaishnavites and Saivites belonging to the Brahminical community had facilities for the study of both the Sanskritic scripture and Prabandam. Today the Ashtasahasram community consists only of the Smartha Brahmins; but during the period under study, the Brahmins constituted a single community with no rigid division into Smarthas and Vaishnavas. There was perfect freedom to worship either Siva or Vishnu or both, and no narrow sub-castes divided the Brahmin community. There were also intermarriages between the Brahmins worshipping Siva and those worshipping Vishnu.

The two parts of the Inscription

The first part of the inscription refers to the institution of some services to the Alagia Narasinga Perumal temple by the Mahasabha of Rajarajachaturvedimangalam. One of the services was the permanent provision of the Tiruvoimoli choir, and the second related to the provision for two perpetual lamps. Connected with these two, was the provision for Naivedhyam which included curd-rice, salted-rice (uppamudu) and betal and nuts.

The second part of the inscription which is of special importance to us, refers to the provision for various studies, the curriculum, teacherships, remuneration of teachers and stipends to students.

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The Studies Promoted

At least three types of studies could be identified - scriptural, grammarical and allied, and Prabandam. Naturally, in the scriptural studies, the Vedas assumed prominence. Some curriculum seems to have been in vogue with the Rig and the Yajur Vedas, Vajasaneya the Chandogya and Talavakara-Samas, the Athara Veda, the Baudhayana grihya, Kalpa and Gana. It is to be noted that the Atharvana Veda which had been generally discounted, and which had lost popularity to the extent that the concept of nan-marai (4 Vedas) was substituted by the concept of mummarai (3 Vedas excluding the Atharva Veda) had been provided for in the curriculum of Ennayiram. It has, however, to be noted that in any ideally organised Vedic school, the Atharva has to be given equal importance with the other Vedas, because the four Vedas constituted a unity and the exclusion of one of them for any reason takes away from the concept of Transcendental Knowledge or Veda. The plural 'Vedas' has been admitted more as a matter of convenience (to refer to the four parts of the Sacred Revelation, but strictly speaking, it is the Veda divided into four). Of course, this is only the traditional understanding of the four different scriptural presentations, and a wholesale acceptance of this would land us in chronological and other difficulties when we apply the canons of scientific history. All the same, the organisation of a complete Vedic school should provide for the Atharva on the basis of tradition.

It is clear that the Ennayiram school was a complete Vedic school founded on traditional basis like many other Vedic Schools of the Tamil country even within the situation of the diminished status of the Atharva.

The second part of the curriculum consists of Vyakarna, Mimamsa and Vedanta. It has to be noted that even within the studies the specifics of the instructions were prescribed - one Sutra of the Rig Veda, parts of each of the other Vedas, Prabhakara's Mimamsa, the Rupavatara, and elements of grammar. The Vedanta mentioned among the courses of studies may have a reference to the

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Vishistadvaita interpretation of the pre-Ramanuja days, but not necessarily. It could be so only if it had been a hundred percent Vaishnava institution. While there is nothing to prove that it was not, the accent on Vedic studies and Sanskrit, and the comparatively less important place given to Prabandam would naturally raise the doubt if an earlier Vaishnava school had not been diluted, considering the venue of the institution. It is not to suggest that Vaishnavite denominational education totally eschewed Vedic studies because of the scriptural status given to the Prabandam and particularly to the Tiruvoimoli. Visishtadvaita, as it emerged finally, with the brilliant touches by Sri Ramanuja, accents Vedic studies as part of the equipment of a Visishtadvaitin; and in fact, the Visishtadvaitic interpretation of Sanskrit scriptural texts, including the Bhagavad Gita would show that Sri Vaishnavism had evolved a compromise between what had independently developed on the Tamil soil by the lyrical outpourings of the Alwars and the earlier Sanskritic scripture. In the light of this approach, the provision for Vedic studies in the Ennayiram school could be justified, as it could be in Tiruvellarai, but the suspect element is the religious profession of the donor and the dominant religion of the period enjoying unbounded royal patronage. Therefore, we will have to leave open the question whether the Ennayiram school was a hundred percent Vaishnava institution, and whether the Vedanta mentioned was a pre-Ramanuja Vaishnava Vedanta.

The third part of the curriculum included Prabandam. As Tiruvoimoli is mentioned by name and Sri Vaishnavas are also specified as the beneficiaries, one might get the impression that Tiruvoimoli was not taught but only recited in the temple as part of the worship routine; but we shall not be far off the mark when we state that a Tiruvoimoli choir was trained in the institution.

Institution of Teachers

In all, fourteen professors have been provided for. Two types of teachers are mentioned - the Upadhyaya and the Nambi. Among

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the Upadhyayas, the Upadhyaya of Vedanta seems to have been considered the most important. It is understandable, as the mastery of Vedanta is most difficult, and the interpretation of Vedanta involves the highest profundity of scholarship, critical acumen and interpretative genius. The Upadhyaya level of teachers taught the scriptural studies also. The Mimamsa and Vyakarna teachers enjoyed the status of Nambis. We are unable to understand the precise meaning of 'Nambi'; but there is no doubt that it was something like a Tamil equivalent of an Acharya. Perhaps it had special references to Vaishnava teachers in the Tamil country, though Nambi is common to both Vaishnavism and Saivism, the best example being Tirukkoshtiyur Nambi, the preceptor of Ramanuja. These were full-time posts; and the maintenance provided for them was more than sufficient for a comfortable, carefree life, in which full and devoted attention could be paid to the promotion of the higher reaches of knowledge.

The Remuneration of Teachers

As pointed out earlier, the teachers of Vedanta got the largest allowance. Traditionally Vedanta is not knowledge to be sold for money. Therefore the teachers of Vedanta were not paid the cash salary as was paid to other teachers. The provision made for the maintenance of the teacher of Vedanta was in the shape of grain of the quantity of one and one-third kalam per diem. The other teachers and Nambis also get per diem grain allowances, in addition to payment in gold. It is of interest to note that cash payment was on the basis of each chapter completed in the text. The rate was one Kalanju of gold per chapter. The Vyakarna or grammar teacher got eight Kalanjus for the whole course and the Mimamsa teacher got twelve kalanjus for the whole course. Compared to the service conditions of modern teachers, the teachers of the Chola period were very well off. They also enjoyed unrestricted academic freedom as the epigraph would indicate.

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Student strength and Stipends

We do not know whether there were non-residential, external students taking instruction along with the internees. External students also participated; so we cannot be certain as to the total strength of the college. As it happened in that age, the college of the size of Ennayiram comparable to Nalanda, did open its doors not only to the community around but to all those who came for short or lengthy courses. The strength of the college should have been much larger than the number of internees who came for specialisation in one or the other disciplines. 340 students were in residence, provided with boarding and lodging, and also with a little allowance. Of these 270 were receiving instruction in the fundamentals, and 70 were pursuing higher learning. The course in fundamentals related to the Rupavatara, the memorisation of the Vedas, Vyakarana, the Chandogya and the Talavakara-samas, the Atharva and the Baudhayanagrihya, Kalpa and Gana. 40 Brahmacharis studied the Rupavatara and the rest of the juniors, the Vedas, distributed as follows: 75, the Rig Veda, 75, the Yajur Veda, 20 each the Vajasaneya, the Chandogya and Talavakara-samas, 10 the Atharva Veda and 10 the Baudhayana. Each student received a per diem allowance of 6 nalis of paddy. It would appear that these students received a nominal cash allowance of half a kalanjụ of gold per annum.

The advanced students called chatras numbering seventy, studied Vyakarana, Prabhakara Mimamsa, and the Vedanta. The enrolment was 25 for Vyakarana, 35 for Mimamsa, and 10 for Vedanta. Each of the chatras received a per diem allowance of 10 nalis, and also one kalanju of gold per chapter, like their teachers.

The point of interest is that payment to teachers and senior pupils was on the basis of the number of chapters completed. As thoroughness with the subject was the goal of instruction, no time-limit was prescribed for the completion of a chapter; and the completion of a chapter implied a thorough mastery of the chapter on the part of every student; and if our ancient texts were any guidance, the completion of every chapter was accompanied by a

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minor ritual in which the students expressed their gratitude, and the teachers their approbation of students' earnestness. Some kind of an evaluation also accompanied the ritual in the Prasna-utttara pattern (the question-answer pattern) and unless the teachers were satisfied that a chapter had been mastered thoroughly, they would not proceed to the next chapter. This was the Vedic technique of instruction; and that it had a long survival and currency in the Tamil country should be a point of special interest to students of education. How one wished that modern education revived the technique instead of letting the teachers drag the students along in their hurry to complete the course in the prescribed time!

The Place of the Prabandam

If we should consider the above courses of studies as part of the general equipment of any scholar, what was of immediate value in a Vaishnava shrine was the service of a Parbanda goshti. Evidently the instruction in the Prabandam went alongside the general course, or was imparted separately by Prabandam teachers. The Ennayiram inscription does not provide the details. All it says is that provision was made for the recitation of Tiruvoimoli by four scholars; and that each of them should be given a per diem allowance of three kurunis of paddy from out of the lands endowed separately for this purpose. There is also separate reference to a Vaishnava matha in which there were 25 Sri Vaishnava scholars. The reference to the feeding of 100 Vaishnavas might also indicate the importance of the Prabandam studies. As references have also been made to festivals (utsavam) along with the routine and special services and worships of the temple, there should certainly have been a regular Prabanda seva (Prabanda recitation) necessitating the employment of Prabandam teachers and the recruitment of a large number of students. A major part of the inscription is devoted to temple services, and only at the tail-end of the inscription do we have mention of the regular school of Vedic studies maintained by the temple either within its precincts or as an adjunct.

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Conclusion

The absence of further epigraphical evidence in respect of the progress of the institution after Rajendra need not necessarily suggest that the institution did not survive for long after Rajendra. It is true that the Cholas of the imperial line had to be fighting frequently for maintaining the imperial proportions of their domain, and some of the institutions became casualities in one or the other of the wars. But the Chola prosperity was on the increase until Kulottunga I, and was maintained evenly until Kulottunga III; and it is a fair surmise that the Ennayiram School, along with the other institutions of peace, continued to enjoy popularity and prosperity at least till the end of the Chola Imperialism.

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Maligned Nurseries

V.R. Lakshminarayanan I.P.S.,
Director General of Police (Retd.)

College campuses the world over have been the nurseries of militant dissent, mass action, political agitations, sometimes of savage atavism and always the scourage of the establishment. Be it Korea or Kerala, Bangkok or Mumbai, Berkley, Manila or Myanmar, Banares or the equally holy town of Chidambaram, the story has been the same - a mixture of good and unadulterated vandalism. The truth is that young men and women have always responded to the call to man the barricades, for idealism and the romance of adventure are the stuff of youth. A pity that they lend themselves to be enthralled by devilish demagoguery and inflammatory rhetoric. The wisdom to pause and ponder comes too late.

There is much that is wrong with the student community. Ragging, a most outrageous 'sport' continues to disfigure Indian Youth. Outside, students strike terror in the hearts of bus-crew and believe they are a law unto themselves. If examinations are tough, woe betide the teachers. The litany is long and tiresome.

When I was the Inspector General of Police, I remember a gentleman walking into my room and asking me when we had started recruiting college students in the force. It appears when his car was nearing college campus, some constable signalled him to stop. The car was being towed for repairs. The policeman resorted to what our brave boys do to 'bus-drivers' - pelted stones at the windshield'. That impressions is not the whole truth. The fault, dear Brutus, lies not in our young lads alone but in ourselves in that we set the worst example of barbarous conduct. They merely emulate us.

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A few years ago, my sister was undergoing treatment for leukaemia at the Calicut Medical College. Using my police connections, I arranged over the phone with the college hospital for blood donors from my old department. The Calicut Police Commissioner was known to me. That was when I heard a loud voice protesting against any such invitation to outsiders. It was Mubarak, a student, and now a doctor. I felt a running feud between the police and college boys was about to cost my sister her life.

But no, it was a Gandhian gesture for Mubarak was offering to get a number of students to donate blood. The student volunteers started queuing up. It was a magnificent display of love. But more than that it was a knocking down of the communal walls only true brotherhood could do. The blood of Muslims, Christians and Hindus - high caste and out caste - was coursing through my sister's veins, who herself was a spiritual follower of Vivekananda and Gandhiji. It was amazingly a glorious dream and absolutely true. Who says our boys and girls are not cast in the heroic mould?

And now look at what is happening around the historic city of Madurai. Blood all over the strife-torn southern districts.

It looks as if we have drawn up an indictment against a whole lot of people - the rulers and ruled alike. People have begun to abandon hope and reason has fled to join brutish beasts - Yet all is not lost. Hope sprang from the most unexpected of quarters, reminiscent of Gandhiji's Naokhali march during the bloodiest days of partition. In a sudden flash was born a peace mission organised by the girls of the Mother Theresa University. The Government Meenakshi College for Women, Madurai, and law students from the Kamaraj University led by Dr. Pankajam Sundaram, Vice Chancellor and a friend of the lowly and the lost - Mr. Mohmood Batcha of the Socco Trust.

About a hundred young people gathered in Madurai and took a pledge to visit the scenes of caste violence not only in a bid to heal the raw wounds bur more importantly to fashion prophylactic processes to proscribe future carnage of this kind.

The girls and boys were aware that the risks were great, but undaunted they set out on this pilgrimage. It was splendid as they

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fanned out into more than 70 villages where the embers of rage were still unextinguished. An amazing piece of work, they achieved the mission in ten days.

The girls were quick to overcome fears and prejudices and caste barriers. As the women recalled brutal experiences, the girls cried with them. Young persons are unafraid of the telling of the truth. They lack the deceitful grill of the worldly-wise and the hyprocrisy of the elders.

Combining supreme judicial detachment with enthusiastic activism and a rare sense of empathy the teams candidly declared that untouchability is a rural reality and the virus is destroying society. "I will buy with you, sell with you, talk with you, work with you and so following, but I will not eat with you, drink with you nor pray with you" wrote Shakesphere, an apt way to describe the present state of our villages. He should have added the line "I will not die with you", for Dalits and the others cannot go to the same graveyard!

Another startling discovery was that in places where the Dalits were strong in number, there was "reverse untouchability" - a la Bakke, U.S.A. The students discovered the Marxian maxim (not a myth) that want ignorance and injustice remain the root cause for continued conflicts. Envy was rife when one of the castes took a leap forward sparking off a conflagration. Socio-economic distortions helped feed ethnic feuds.

Segregated housing colonies did not promote harmony but continued to divide local communities. The Tamil Nadu Government has a new scheme to end this practice. It is bold and welcome but a note of caution - the cake should be shared in an egalitarian manner and not vitiated by reserved quotas that do not match caste proportions in the villages. Imbalances in economic development cause much mischief in caste-wars.

The lack of education, poor infrastructure and hardly any teachers are the factors that lead to children dropping out, contributing to the state of backwardness.

Above all, the bureaucracy and the police do not cover themselves

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with glory as being neutral or efficient. Their responses have been tardy and often partisan, but mercifully, not always.

A suggestion was made that police personnel be brought from outside, to instill some appearance of fair treatment. This recalls to my mind a report from Mr. Bailey, Superintendent of Police, Tinnevelly, in the thirties, on a similar allegation that the constabulary of Tinnevelly was taking sides against the Dalits. Police officers rarely produce purple prose but this risposte from Bailey was not only percipient but pure gem. "The suggestion that importing constables from outsides betrays ignorance of the functioning principles of policing. It may result in a total breakdown. Salem mangoes are excellent but they do not grow on the Palmyra trees of Tinnevelly".

As the inquest by the students showed some innovative measures have to be tried as old suspicions still persist.

Another, and perhaps the chief villain (I am only excerpting from the draft report), is the question of collaborators. An idea which one would like to disbelieve but evidence is only too compelling. What is more alarming, and which our planners have to grapple with is - the village economy and employment in many areas are inextricably bound with the illicit manufacture of liquor. Rivalry in this lucrative business takes on the easy form of caste clashes. Maybe Mother Teresa University should encourage a deeper economic study, why, a doctoral thesis on this subject.

It looks as if I have lost my way from where I started, Campuses are heroic material if only, ... The Madurai experiment proves the point as the Calicut boys showed earlier that social awareness is not a vanished virtue. A few more like the Vice Chancellor of Kodaikanal, another few Mubaraks and Batchas and the Socco Trust. And that will be our tribute to Bapuji on the golden anniversary of our freedom. The young are genuine angels. Why this Gandhi Jayanthi Day (1998) they set out on a long march from Kanyakumari to Chennai preaching and practising communal harmony? They are the future Nobel Laureates. Dr. Venkatasubramanian can look back upon his work with joy and hope. The nuclear blast after all is an aberration. The children will refashion a world nearer our heart's desire.

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For Dr. K. Venkatasubramanian

Dr. C.H. Krishnamurthi Rao, B.E., Ph.D.,
Chairman, Chemfab Team Group of Companies, Chennai

Einstein had distinguished a successful man from other men of value. Dr. K. Venkatasubramanian as an outstanding teacher shifted to administration to become an Unique Administrator of Education. Of course, he was a successful teacher but the field was limited and activities were routine. The recognition as a remarkable man with a rare intellectual calibre came in when he was appointed as a Member of the Planning Commission by the Government of Tamil Nadu and Director of Education to head the State Department of Education. Subsequently when the Parliament enacted the Pondicherry Central University Act, a search was on for a distinguished and valuable person for appointment as the first Vice Chancellor for the seat of learning in a hallowed place where the thoughts and mission of Shri Aurobindo are still radiating.

The nation is venerating Shri Aurobindo with a unique honour by having his Statue to adorn the inner periphery of the Parliament Houses since he represented the great ethos of this country. He predicted that "the Sun of India's destiny would rise and fill all India with its light and overflow India and overflow Asia and overflow the world. Every hour, every moment could only bring them nearer to the brightness of the day that God had decreed". This called for standards of learning, virtue and character of the highest order from the University as the intellectual hub in the land of Sri Aurobindo, the great Master. It was the considered and conscious decision of the Ministry of Human Resource Development and of

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course by the PM Rajiv Gandhi that no better personality than Dr. K. Venkatasubramanian could be thought of as the Founder Vice Chancellor of the Central University at Pondicherry.

Dr. K. Venkatasubramanian's first task as Vice Chancellor was to find out the required land to locate the University. Pondicherry is a land starved Union Territory and it was a great testimony to the capacities of the Vice Chancellor who charmed the Union Territory Government and the owner ryots to agree to give a record 788 acres to the University, the largest extent of land that any Indian University could acquire at the start itself, that too on the shores of the Bay of Bengal.

The logo he evolved for the University the Upanishadic "Thamasoma Jyodhirgamaya" - 'Lead me from darkness to light' and "Vers la Lumiere" - The French Motto meaning 'towards light' inspired students and faculty evidencing the scholarship of the founder Vice Chancellor.

It is during his tenure as Vice Chancellor that Pondicherry, despite its remote accessibility, witnessed the visit of almost all the constitutional dignitaries and functionaries of India - a tribute to his art of public relationship and as a great organiser of worthy functions of enduring value. At one time Hon. Sri. R. Venkataraman, President of India and Visitor, and Hon. Dr. Shankar Dayal Sharma, Vice President and Chancellor were present which enthused the Vice Chancellor to say that 'the Sun and the Moon' were present at the University.

Serious concern for environmental protection was a subject very dear to the VC's heart. It is this common interest that brought me closer to him. The subjects we pursued and the exercises we did together were not only confined to environmental protection but more about environmental ungradation, coupled with ecological emphasis. This resulted in the Central University to start the first School of Ecology at Pondicherry named after the great Naturalist Dr. Salim Ali. There were few schools of Environment but Pondicherry had the first school of Ecology.

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As I recollect his speechees, it is a pleasant nostalgia. When I read excerpts even today, they radiate the great qualities of Dr. K. Venkatasubramanian, and produce a scintillating sense of pride in me as to how fortunate I was to be acquainted with a towering personality of our times like Dr. KVS.

As a neighbour to the University I had shared its interests and the more and more I think of how Dr. K. Venkatasubramanian built the University brick by brick, I stand amazed at his insight and vision.

Dr. K. Venkatasubramanian organised an annual book fair for a week which was again a first, unusual for an University. But Dr. KVS is an unusual person and now after him the book fairs have vanished.

Dr. K. Venkatasubramanian, as Vice Chancellor, is not a run of the mill. He had met mountains, he had moved mountains to Pondicherry in a short span.

The Vice Chancellor spoke of his faith that in the twenty first century, India will be built by the students and by none else.

Dr. K. Venkatasubramanian is turning Seventy. He definitely does not look it. It was Justice Oliver Wendel Holmes who said: "To be seventy years young is sometimes far more helpful than to be forty years old". Dr. K. Venkatasubramanian provides the proof for the thesis of the noted American Judge. As a devoted teacher and dedicated administrator his intellectual exercise continues; now at an accelerated pace. Perhaps he is busier in retirement. God Bless him.

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46

Raja Rajeshwari

Sukavaneshvar, IAS,
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Godhead has been visualised in Indian systems of philosophy both in the Nirguna Brahma and in the Saguna Brahma aspects. The concept of Divine Mother as some kind of link between Saguna Brahma and Nirguna Brahma is indeed unique to Hinduism. Sri Vidya, the most important and most intricately developed form of "Saaktham" conceives Divine Mother in various forms. Sri Raja Rajeshwari (along with the terms Lalitha Maha Tripurasundari, Siva Sakthi Aikya Roopini and Paraambika) is the supreme form of Divine Mother as conceived by Sri Vidya.

Divine Mother herself says through the mouth of Vagambhurni in Rig Veda that She is indeed in Kingdom.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा. यदधुः पुरुत्रा भूरिस्थात्रं भूर्या वेशयन्तीम्।।

The concept of Sovereignty, protection and control over the entire creation is epitomised in the single word "Rashtree". The same is elaborated in various Sahasranamas like Lalitha Sahasranama which begins with Shri Matha, Sri Maharagnee, Srimat Simhasaneshwari. Later, the same Lalitha Sahasranama goes on to amplify the concept further in the following names:

राजराजेश्वरी राज्यदायिनी राज्य वल्लभा।
राजकृपा राजपीठनिश्वेशित निजा श्रिता।।
राज्यलक्ष्मी : कोशनाथा चतुरङ्गबलेधरी।
सांराज्यदायिनी सयुसन्धा सागगरंमेखला।।

Likewise Sri Raja Rajeshwari Sahasranama which has been popular in Kashmir describes the Divine Mother as the supreme ruler.

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आकाशराज्ञी राजेश राजराज्ञी रतिप्रिया।
पञ्चदशाक्षरी राज्ञी ओं हीं भूतेश्वरेश्वरी।।

The domain or the kingdom implied in all the words like Raja Rajeshwari, Ragnee etc., includes both 'Andam' (the universe consisting of countless stars and individual souls) and also 'Pindam' which is a totality of each individual soul, which is a universe in itself. The Vedas say:

सांराज्यं भोज्यं स्वाराज्यं वैराज्यं
पारमेष्ठय राज्यं महाराज्य माध्वित्यम्।।

Thus, the word "Rajyam" includes this physical world, Vaikunta, Kailasa, Moksha and similar conceivable states of consciousness. Sivakami Ashtotra describes the Divine Mother as "Sivasamrajyadayinyay Namaha". Thus, every possible domain or kingdom is at Her command.

The words like 'Rajyam' and their equivalents have been carefully used to distinguish from 'Kshetra', which means a specific field or area. Concepts of Kshetra, Kshetrajna and the like have been succintly covered in Bhagavat Gita (Ch. XIII). On the other hand the words like 'Rajyam' imply a vast domain of activity and influence, supporting a large number of souls.

In the Hindu system of "Upasana", Parivara Devathas, the Moola mantra representing the deity, the weapons held by the deity are very important. In fact, these virtually fix the Deity in the Divine hierarchy. Sri Raja Rajeshwari is surrounded by Shymala and Varahi who represent intellect and individuality. Bala, Annapoorna and Ashvarooda are respectively Anga Devatha, Upanga Devatha and Pratyanga Devatha of Sri Raja Rajeshwari. The four Ayudhas held by Sri Raja Rajeshwari and their significance are available in "Bhavanopanishad".

The same concept is also mentioned in Lalitha Sahasranama and other works. The arrows made of flowers represent the five Tanmatras like Sabda. Bow made of sugarcane represents the mind. The 'pasa' indicates attachment. The 'Ankusa' stands for anger. In other words, the basic formation of the human mind, emotion

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and intelligence are indeed Her weapons. Looked at from another angle, in Her hands all our mental faculties thus get sublimated and transformed spiritually. In more elaborate worship, the Deity is worshipped with eight hands and with appropriate weapons therein. Another variation is Vaishnavi form in which Conch (Shanka) and disc (Chakra) representing Nada and Bindu tatvas replace Pasa and Ankusa respectively. Her mantra is Mahashodasi as indicated in the following gayatri:

ओं ऐंमहाराज्ञ्यै च विद्महें ह्रीं षोडशाक्ष्वर्यै धीमहि।
श्रीं तन्त्रो राज्ञी प्रचोदयात्।।

This Mahashodasi mantra comes as part of "Anutharamnaya" in the "Shadamnaya". Its upadesa is made to the Sri Vidya upasaka in the final stage. Indeed the worship of Divine Mother as Lalitha Maha Tripurasundari or Shodasi is the prominent among the Dasa Maha Vidyas - ten forms of worship of Divine Mother.

If the Divine Mother is Raja Rajeshwari is there a corresponding form of Lord Siva? The Natesa Sahasranama answers it in the affirmative:

राजराजेश्वरो रम्यो रात्रि ज्वर विनाशनः।
गह्वरेष्ठो गणाधीशो गणेशो गतिषर्जितः।।

Among the temples standing for Raja Rajeshwari one can cite Thyagarajaswami Temple at Tiruvarur. There is an exclusive temple for Raja Rajeshwari at Tiruvanakkovil near Srirangam. Apart from that, each major deity also has a Raja form, viz., Raja Ganapathy, Raja Subramanya and Raja Narayana. In fact, in cosmic governance, as one looks from earth, the first king to be reckoned is Sun.

Proper worship of Raja Rajeshwari will confer benefit not only on the devotees but also welfare on the humanity as a whole.

अंबा शंभवी चन्द्रमौळिरबला पूर्णा उमा पार्वती
काली हैमवती शिवां त्रिणयना कात्यायनी भैरवी।
सावित्री नवयौवना शुभकरी सांराज्यलक्ष्मीप्रदा
चिद्रूपी परदेवता भगवत श्री राजराजेश्वरी।।

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47

Philosophy of Education in Thirukkural

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The aim of this article is to articulate the philosophy of education in Thirukkural in terms of ideas about the educability of man, individual differences, aims of education, agencies of education, curriculum, and outcomes of education.

Educability of Man

According to Thirukkural, education is a distinctively *human* phenomenon. The uneducated are but mere vegetations. They are comparable to barren land[1]. The contrast between the educated and the uneducated is as stark as that between man and beast[2]. The primary use of human eyes is for learning[3].

A striking feature of the conception of education in Thirukkural is that no specific life-phase has been set apart as exclusively appropriate for learning. In fact, Thiruvalluvar questions in exasperation how is it that, knowing fully well the regard the learned command across the frontiers of nations, one does not care to learn unto the moment of death[4]. Thus it is never too late to learn. And learning continues to pay increasing dividends in terms of depth of knowledge and wisdom[5]. The appetite for learning grows on what it feeds. The more one learns the greater becomes the quest for knowledge. And education is a trans-mortal, spiritual investment. It yields dividends beyond the bounds of death through seven and

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more cycles of existence[6]. Valluvar's position on the lifelong educability of man is in stark contrast to Avvaiyar's: her commandment is, "Learn when thou art young".

Individual Differences

Thiruvalluvar subscribes to the theory of innate individual differences. "However much one may study the choicest of books the eventual levels of one's knowledge and wisdom are basically determined by his fate". However, he is not totally fatalistic. He recognises the significant role of education - in the sense of planned and deliberate learning - in the cultivation of knowledge and wisdom. "However excellent a man's native intelligence may be", he declares, "he will not be received in the assembly of the learned; his intelligence had remained raw and uncultivated".

Thus, Thiruvalluvar recognises the role of both 'heredity' and 'environment' in the education of man. Another significant idea in Thirukkural is that one's social status is to be determined not by one's birth - heredity - but by one's education". In the parlance of modern sociology, eudcation is to be *the* vehicle of social mobility. Of course, Valluvar has also stressed the significance of character[10] for reckoning one's social status. It is character rather than heredity that is to determine one's status.

Aims of Education

Spiritual and moral motifs are predominant in the educational aims of Thiruvalluvar[11]. Though the four chapters that mainly deal with education and related namely, 'kalvi' (education), 'kallamai' (ignorance), 'kelvi (education through the oral tradition) and 'arivutaimai' (wisdom), have been classified under 'Porutpal' (the section devoted to the mundane realm), the 'Payiram' (the dedicatory chapters) can be taken as common to the work as a whole.

Accordingly, the ultimate aim of education is an imbibing of an attitude of reverence, towards the Divine[12]. The pure being of the Divine is the very effulgence of omniscience. And education

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is one of the three virtues - the other two being equanimity and humility, which furthers one's spiritual progress[13].

Education is the means and knowledge is the end. Knowledge in turn is the means for self-discipline[14]. Self-discipline consists in controlling the desires engendered by the five senses. The couplet[15] in which Valluvar assimilates the self-controlled man to a tortoise which withdraws its limbs into its shell has a striking resemblance to the verse in the Bhagavad Gita in which the very simile is used to describe the characteristic feature of a stable mind[16].

One hypothesis that can be hazarded here is that whereas the Gita devaluates the knowledge gained through the senses[17]. Valluvar seems to accept the senses as the gateways of knowledge[18]. On the question of the utility of sense data and its status as a source of knowledge Valluvar seems to be closer to Buddhism than he is to the vedic tradition. However, the Buddha, the Gita and the Kural are unanimous about the need and the necessity for controlling the desires engendered by the senses[19].

With regard to the purely 'intellectual' aim of educaiton too, Valluvar seems to be closer to Buddhism than to the vedic tradition. He is for critical scrutiny of every proposition before accepting its validity[20]. He does not seem to be inclined to accept testimony as a source of knowledge, which the vedic tradition does and Buddhism does not.

Three couplets are significant for elucidating the social dimension of the aims of education. The first one commands: Learn what you have to learn and thereupon practise what you have learnt[21]. The other two, however, seem to uphold conformity to the mores of the world as the eventual outcome of education[22]. The latter ones are not interpreted in a descriptive sense. It is not blind conformity to the prevailing norms but to those received among the noble elite that is implied. Valluvar has also stressed overall adjustment to the world[23].

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Thiruvalluvar has *not* directly stressed the economic or vocational aims of education. In fact, he is inclined to the view that, in the nature of things wealth and wisdom are unrelated[24]. He has also declared that only education can be an immortal possession of imperishable value; other possessions are ephemeral[25]. He eulogieses the joy of learning. The vocation of the educated is to propagate this joy and promote the love of learning around the world[26].

Agencies of Education

Education is essentially a parental - paternal - responsibility[27]. But the individual is more responsible for his own education. He must prostrate himself before the learned in order that they may condenscend to initiate him[28]. One cannot expect one's parents to be alive to the point of one's own death; and, as already indicated, Valluvar holds that one can learn even on one's death-bed. Hence, though one's parents have the responsibility to initiate one, one has a lifelong responsibility unto one's own education. There seems to be no references to institutionalised education in Thirukkural.

The Curriculum

Being a universal classic based on eternal principles, the Kural does not contain elements of specific curriculum which can at best be of parochial and temporary value. However, inferencee about the principles for curriculum construction as imbedded in Thirukkural can be made. Whereas the text provides the *resources* for the principles, the aims of education that have been just articulated constitute the *guidelines* for the search.

There is a reference in a separate Kural to the basic skills of literacy and numeracy[29]. As already indicated the senses are the gateways of knowledge and their powers of discrimination are to be cultivated.

The knowledge that one gains as a result of education should be such that[30] it fortifies the individual; improves his powers of self-discipline and concentration on the good; promotes the critical faculty,

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powers of comprehension and expression; inculcates the capacity for stable inter-personal relationships, initiates one in conduct that is appropriate in one's social environment, endows one with powers of prognostication and inculcates moral fears.

The religious aim of education finds a couplet that indicates a corresponding curriculum: the import of good books is to uphold and eulogise the glory of realised souls[31].

The Kural recognises the significance of the 'oral tradition' in education. A separate chapter is devoted to it. There are two distinct aspects in this chapter[32]. The first is the significance of education through interpersonal communication. Interpersonal communication complements and perfects book-centered learning. The other is the substitute value of education through the oral tradition for those who had not had the opportunity for scholastic education.

The Outcomes of Education

The outcomes of education are reverence for the divine, spiritual progress towards salvation, lifelong quest for learning, social - universal - eminence, self-discipline, a character which is in harmony with its social environment, praxis interpreted as moral action rooted in one's convictions which have been cultivated through appropriate and impeccable education, fortification of one's existence against internal degeneration and external damage, competence in moral as well as sensory discrimination, powers of prognostication, the urge to propagate learning and skills of comprehension and communication.

References

(The references which do not contain any title or text are to the Thirukkural. The number in each such reference is the serial number of the kural in standard editions.)

1. 406
2. 410

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3. 393
4. 397
5. 396
6. 398
7. 373
8. 404
9. 409
10. 14, 133
11. Spiritual in the sense of transcending all religious dogmas. Cf. Dr. Thiruvenkatachari, 'Educational Philosophy of Thiruvalluvar' in Studies in Arts and Sciences, Madras : Ram Brothers, 1978, 199-230.
12. 2
13. 130
14. 24
15. 126
16. The Bhagavad Gita, II, 58.
17. Ibid., 59
18. Through the couplet occurs in the chapter on Neetharperumai (The Glory of the Realised Souls) its formulation is not negative; whereas the corresponding verse in the Gita declares that sense objects cease to have ontological significance for the realised soul.
19. The continued importance of the sense as the gateways of knowledge side by side with the aim of self-realisation possibly indicates that Valluvar chose the best elements from the traditional Tamil worldview which was, oriented in the realm of nature and the vedic culture which was oriented to an absolute transcendent realm. For a more detailed comment on this point see Dr. Thiruvenkatachari, op. cit., pp.205-209.

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20. 423
21. 391
22. 140, 428
23. 426
24. 374
25. 400
26. 399
27. 67, 68
28. 395
29. 392
30. This paragraph based on Chapter 43 'Arivutaimai' in Thirukkural.
31. 21
32. This paragraph based on Chapter 42 'Kelvi' in Thirukkural.

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Youth camps for Development of Leadership Qualities

C.V. Narasimhan I.P.S. (Retd.)
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Introduction

Youth is the time for preparing and orienting an individual to meet the challenges in later adulthood and lead a happy and fulfilled life. Our educational system, which is formally structured in schools and colleges, is expected to provide some inputs for this purpose in addition to preparing the child for meeting the academic goals from time to time. However, in practice the educational system gets principally geared to academic goals and the related examinations. The school curriculum is too rigidly structured and too much linked with examinations in academics to include meaningful and extended programs with full involvement of committed teachers for the overall development of a child's personality. It is in this context that Youth Camps assume special significance. Motivation and commitment to the cause are better ensured in Youth Camps because of the involvement of a good measure of voluntary effort in organising them. Several social service organisations are now extending their support for conducting Youth Camps for this purpose. I shall be focussing this article on the scope for development of leadership qualities among the youth through well-organised camps.

Leaders and Managers in a Democracy

Democracy has now arrived as the most acceptable form of self-government in countries of the world. An important feature of a

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democratic form of government is the decentralisation of powers at various levels in administration and the elimination of scope for autocratic rule by a single person at the top. In practical terms it would mean that there would not be just one leader for the entire community but there would be several leaders at various levels, motivating and enthusing groups of people around them to work for the progress of the nation, and all such leaders would function as a team under one captain to achieve national goals and objectives for the welfare of all. Such leaders in public life would be comparable to present day Managers at various levels in the Corporate sector. The crucial question is how are these leaders and managers to be identified in future and to what extent can we expect them to be well-motivated to perform their roles sincerely and honestly for public welfare? The answer to this question will determine the future of out democracy. We, the adults of the present times have an important responsibility to ensure that leadership qualities are imparted to the upcoming generation of youngsters.

Leadership Qualities

I shall now identify some of the leadership qualities which are important in this context.

Firstly, a leader has to be a firm believer in team work and should not project himself as the most important or the indispensable member of his team. He may, in fact, be superior to other members of the team in some aspects of work, but he should not himself project that position obtrusively. The morale of the team depends on the sense of freedom and professional satisfaction with which the team members interact among themselves and work together to do any part of the work assigned to his team. It is by his efficient performance of work that he will get recognized as the leader of the team.

Secondly, a leader has to maintain the morale of his team by personally standing up to challenges from time to time, and encouraging and enthusing the team members to do well even in an adverse situation. He should not let down the team by buckling under pressure in any situation.

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Thirdly, he must be good at communication so that all the team members are kept well-informed of all relevant matters and there is no misunderstanding of the different jobs to be done by different people.

Fourthly, he must be a good listener so that he picks up a lot of information relevant to his work from a variety of sources. No work plan can be formulated without adequate basic information. A lot of relevant information will naturally converge towards a good listener.

Fifthly, physical fitness should also receive adequate attention to enable the leader face up to the physical hardship that may be entailed in some of his tasks. Regular physical exercises combined with clean dietary habits should be a necessary part of the daily routine of a good leader.

Sixthly, the leader should be able to cut across social, economic, linguistic, religious or other differences between sections of people and reach out to all sections of the community, emphathise with them in specific situations and help them to progress.

Guidelines for Youth Camp

A youth camp, organised in accordance with the guidelines indicated below, will be very helpful in imparting leadership qualities among the youth:

1. The camp has to be organised in a relatively clean and quiet rural setting, sufficiently distant from the school and home of children and away from the noise and dust of the urban centres.
2. The duration of the camp will be for about a week.
3. The desirable age group of the students of the camp would be 14-18, preferably from standards IX, X, XI and XII. It would be advantageous to get the children from 2 or 3 different schools to join the camp. However, the total number of students may not exceed 50 for the camp as a whole.
4. The daily program of activity will start with PT exercises and elementary drill movements before bath and breakfast. Cleaning the premises in and around the respective rooms

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or tents in the camp will also be done by the students themselves. This emphasis on physical fitness, manual work and disciplined performance of an ordered task, would set the tone for the day's activities.

5. After breakfast there will be an assembly when the day's further programme would be explained.
6. In an hour's class room work, the students will hear a lecture on a special topic of general interest from a guest lecturer and also participate in a searching question-answer session with him. This will provide an opportunity for the students to practise attentive listening and develop the art of seeking clarification on matters of doubt.
7. The lecture session will be followed by a field visit to some service institutions in a nearby village like a primary health centre, agricultural depot or a rural bank where the students will see the actual work of the centre and also participate in the work wherever practicable.
8. On one day, the village visit may also be utilised by students to interact freely with all sections in the village and ascertain their needs for bettering the community life in the village. This will test the capacity of each student for free conversation with villagers, cutting across social and economic barriers.
9. On one day sports may be arranged for the village children by the camp students.
10. In the afternoon session the students can have a group discussion among themselves on a predetermined subject and try to evolve a consensus on the issues raised. This session would enable each student to express his views with clarity and develop the art of arguing a matter on the basis of facts instead of resorting to mere rhetoric with emotion.
11. There will also be a free period each day for the student to engage himself in some creative work of his choice like drawing, painting, photography or composing poems.

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12. There would be games in the evening followed by an assembly when the day's activities would be critically reviewed for identifying both plus and minus points.
13. The day would conclude with some entertainment including games and events contributed by the students themselves.
14. The camp will be under the charge of a senior officer, with a background of experience in educational work and also scouting activities. He will be designated as Director of the camp and will arrange to live at the camp site itself for the duration of the camp. He will be assisted by specially chosen volunteers from the school staff who will act as observers for the different sessions and carefully assess the performance of each student in every aspect of the camp life. Active cooperation from the Governmental authorities in the district will be required for arranging field visits. Camp mess can be run with financial help from appropriate departments of the Government or volunteer agencies interested in youth welfare and development.
15. At the end of the week long camp, the Director and his observers would be able to give a detailed assessment of each student regarding his potentials under various heads. This would greatly help the parents as well as the teachers to encourage the positive talents noticed in their children and also apply the necessary correctives for curbing the negative aspects.

Benefits of Camping

In a camp organised on the above lines the emphasis will be on team work and fostering of team spirit. This is an important leadership quality. Participating students in a camp will get used to manual work of different kinds and will learn to look after their own needs, unlike their experience at home where indulgent parents may themselves tend to do several tasks for the children.

Interaction with villagers will help the students pick up the art of eliciting information in a sincere and lengthy conversation with a villager at his own level.

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Since entertainment comes at the end of the day after the day's hard work is completed, it will bring home to the participant the salutary principle that work comes first and entertainment comes later. After a tour abroad, some of us tend to emphasise the importance given to weekend holidays in countries like USA. Two days of holiday are preceded by 5 days of hard work during which period strictest standards of work are uniformly observed by all and very little time is wasted on empty or purposeless gossip! The rigid regimen of camp life will definitely induce better work ethics among participating students.

Youth Camps to be Integrated with Educational System

Youth camps as described above have to be distinguished from summer camps and holiday camps which are sometimes organised for school children by commercially oriented agencies. The latter camps are entertainment-oriented and are mostly attended by children from affluent families. They are not specifically designed for the promotion of leadership qualities noted earlier. On the other hand, youth camps which are specially designed in accordance with the guidelines suggested above, will be available to children from all families and definitely help in shaping their personalities to meet the challenges of the future and effectively function as leaders in society. It would not be enough if such youth camps are held once in a while in a few centres only. They must be made a regular feature of our educational system in every district down to taluk level. Social service organisations which function in different districts can and should take a big hand in organising such camps to cover all schools throughout the State with the cooperation of the Directorate of School Education. This would be a concrete step towards the goal for universal and comprehensive education in the real sense of the term.

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The V.I.P.

A. Padmanabhan
Governor of Mizoram

With Pomp and Pageantry
With Elite and Gentry
the V.I.P. leads the Procession,
With Car-Convoy in succession.

With Money-Power
With Muscle-Power
He is a Political Heavy-Weight.
Others, to him, are mere Light-Weights.

He compels attention
He intervenes and eases tension
And gets his commission.

From the Platform and the Pulpit
He lets go his oratory
To please his votaries.

A Principled Man he is
when it concerns others.
For him it is a Principle of Conscience.
His days are all 'Sunshine' AND 'Moonshine'.
When the Political Wheel turns He too turns.

No Pomp
No Pageantry
No Pelp
No Power
No oratory
No Votary
And there goes he, shrivelled and
shrunken unsung and unnoticed-
From the Dust unto the Dust.

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Sample of Dr. K. Venkatasubramanian's English Writing

Here is his preface to **Indira Reader** - a biography of Indira Gandhi - published by Tata Mcgraw Hill, New Delhi, in 1985, which had record sales all over the world. Shri Rajiv Gandhi, the then Prime Minister, released this at his residence.

This piece is an excellent proof of the maxim "The style is the man".

Prof. K.S. Nagarajan

Preface

Indira Gandhi was a phenomenon. Her personality had rare dimensions that were outwardly not visible. Her life was a great challenge throughout. The grace and courage with which she faced it made her an outstanding example to emulate for all times. She was characterised by singleness of mind, breadth of vision, clarity of purpose, a rare ability to move towards her goals combined with an uncommon tenacity, and all those extraordinary qualities which conferred on her an exceptional authority of command. There was a perfect balance between the humanity of her person and that of her thought. The former was thoughtful and the latter remained human. She was never afraid to come to grips with any crisis, trying to understand and solve it, and fight it to the last, if necessary. As G.K. Reddy of The Hindu would put it, "It was her unfailing capacity to ride a storm that made Indira Gandhi a master

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of her country's imperfections' with an uncanny ability for crisis management."

Not only through her personality but by her various modes of thinking and styles of action, Mrs. Gandhi has carved out a unique place for herself in our history. Bankim Chandra, Vivekananda, Tilak and Tagore spoke of "**Mother India**," Mahatma Gandhi and Aurobindo referred to the "**Soul of the India**". Jawaharlal Nehru discovered the "**Spirit of India**", but it was Mrs Gandhi who strove to give a "**new vision**" to India. This vision embraces everyone, irrespective of caste, creed colour and sex. Mrs. Gandhi declared once, "No section of our vast and diverse population should feel forgotten. Their neglect is our collective loss". In creating this new India, Mrs. Gandhi believed in this new vision - our only hope for the future.

In a world where there is an attempt to find a social relevance to every discipline, such as Comte's dream of "**Social Physics**" and Friedman's "**Positive Economics**", Mrs Gandhi gave a greater depth to the social dimensions of politics. Her move to nationalise banks, abolish privy purses, and the Twenty-point Programme are pointers among many other things. The key to her success here can be directly traced to the advice given by her father when she was at school: "... To try to escape... from the unhappiness of others caring little for what happens to them, is no sign of courage or fellow feeling". And coupled with this, Nehru's famous advice on her thirteenth birthday, "Be brave and all the rest follows" made Indira what she was - "an Eternal Woman" who, in the words of our Vice-President (in his Foreword to this book) has become "immortal".

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The entire ideal of preparing this Reader originated when I met quite a few students during my visits to some of the universities and educational insititutions in the Third World. These students were very eager to know more about Mrs. Gandhi. They had been only aware of her political achievements but not fully of the other facets of her personality. My visits to the Western world confirmed also that the youngsters there were equally, if not more, ignorant, though eager to know more about this distinguished lady.

It struck me that this gap could be filled up by a Reader which differed from a mere biography in the sense that it would touch certain commanding heights of her personality, mostly through her own words, interspersed with editorial comments, wherever necessary.

I conveyed my impulse to Shri Sharda Prasad, who gladly guided me throughout and added that this Reader should be a rare book as it dealt with "a rare personality". When this idea was put by me to the Madras Group of Intellectuals, the first Reader on Indiraji was born.

As a social scientist who has been keenly observing Mrs. Gandhi's career for a long time, as early as when she was the Information & Broadcasting Minister in Shastriji's Cabinet, I always felt she was different in every sense of the term and she had a lot to contribute to India and the world, as I hope would be amply borne out by this Reader.

This book is not just another biography. It is rather the sensitive unfolding of the life of an extraordinary woman. It

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is designed more as a comtemporary human study of Mrs. Gandhi than as a political story: as a "portrait of personality" than a mere book of minor details; the point being not whether Mrs. Gandhi breakfasted on eggs and toast or whether she loved blue or pink, but how she was able to continue to remain "human", in a climate requiring superhuman effort and matchless courage just to remain what you are. It is like running up an escalator which is fast moving down, to remain where you are.

We wanted this Reader to be dedicated to Shri Rajiv Gandhi and he graciously agreed to our request. I had the privilege of meeting Shri Rajiv Gandhi twice (once at 6.05 a.m. at Raj Bhavan, Guindy). I feel confident that we have something rare in his new mix of amalgamating Indian tradition and spiritualism with Western technology. What Rudyard Kipling said - "East is East, and West is West, and the twain shall never meet" - is after all wrong. We can prove to the world that East plus West is much the best.

The team of editors has attempted the most difficult job of portraying the "versatality" of Mrs. Gandhi and I hope that we have succeeded largely in our endeavour. But if still there are some areas where we could have done better, the fault lies not in us, but in the very nature of the subject of study - Indira Gandhi. Her multi-faceted personality and charm could never be captured fully either by pen or camera.

Dr. K. Venkatasubramanian
Chief Editor - Indira Reader

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டாக்டர் கி. வேங்கடசுப்பிரமணியன் அவர்களின் தமிழ் எழுத்தாற்றலுக்கு ஒரு சான்று

கர்ம வீரர் காமராசர்

காலாகாந்தி, தென்னக மகாத்மா, ஏழை பங்காளர் என்று பலப்பட விளிக்கப்பட்ட கர்ம வீரருடன் நெருங்கிப் பழகும் ஒரு பெருவாய்ப்பு எனக்கு கிட்டியது எப்படி ?

எம்.ஏ. பொருளாதாரம் (முதல் வகுப்பு), சட்டக் கல்லூரிப் பட்டம் (மாகாணத்தில் முதலிடம்), ஆசிரியப் பயிற்சிப் பட்டம் (முதல் வகுப்பு) இந்த தகுதிகளுடன் திரு. இராஜாஜி அவர்கள் காலத்தில் நான் கல்வித்துறையில் நேரடியாக முதல்வகுப்பு (Class I) மாவட்டக் கல்வியதிகாரியாக தேர்வாணைக்குழுவால் தேர்ந்தெடுக்கப்பட்டேன். அன்று இயக்குனராக இருந்த திரு. கோவிந்தராஜுலு நாயுடு என்னும் பெருமகனாரைக் காண நான் அனுமதி கேட்டேன். அவர் பெயர் ''நெருப்பு நாயுடுகாரு''. மிகவும் கண்டிப்பானவர், நேர்மையின் சிகரம், எனவே கண்டிப்பும் கூர்மையாக இருந்தது.

என்னுடன் சுமார் ஒன்பது பேர்கள் தேர்ந்தெடுக்கப் பட்டிருந்தார்கள். அதில் மூன்று பேர் முதல் வகுப்பு, எவரும் இதில் நெருப்பாளரைப் பார்க்கத் துணியவில்லை. எனினும் பற்பலக் கோணங்களில் அவரவர் விரும்பிய இடங்கள் கோரி இயக்குனரகத்துக்குத் தூது விட்டுக் கொண்டிருந்தார்கள் மறைமுகமாக. ஆனால் நானோ நேரடியாக நெறியாளரைப் பார்க்க வேண்டும் என்று விரும்பிக் கேட்டபோது அவரது நேர்முக உதவியாளர் திரு சீனுவாச அய்யங்கார் அவர்கள், ''சார் இது அவசியமா?'' என்று ஒருவித அச்சத்துடன் கேட்டார். எம்.ஏ. ஆசிரியப் படிப்பு இவற்றில் மாகாண ரேங் எனக்கு உண்டு. தேசிய அளவில் பேச்சுப் போட்டியிலும் எழுத்துப் போட்டியிலும் முதல் வரிசை. எனவே அந்த இருபத்து இரண்டாவது வயதில் கொஞ்சம் திமிர் உண்டு. இதே திமிரை இன்று ''தன்னம்பிக்கை'' என்ற பெயரில் நிர்வாக இயல்

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கல்லூரிகள் வளர்க்கப் பாடுபடுவது பற்றி நாம் அறிவோம்.

அவரது பட்டை நாமம் என்னை மேலும் ஊக்கப் படுத்தியது. கடவுள் நம்பிக்கை கொண்டவர் இவர். எனவே எனக்கு உதவுவார் என்று நினைத்து மறுபடியும் ஒரு அழுகைக்குரலில் நான் சொன்னேன். ''சார், இலாக்கா தலைவரை பார்க்காமல் வேலைக்குப் போவது சரியில்லை என்று நினைக்கிறேன்'' என்றேன். அந்தப் பெருமகனார், அதே அழுகைக்குரலில், ''சரி உங்கள் இஷ்டம்'' எனக்கூறி இயக்குனரின் அனுமதி பெற்று காளி கோவிலில் பலியாட்டைக் குங்குமமிட்டு (நல்ல வேளை ஆடு தி.மு.க. அல்ல) கொண்டு நிறுத்துவது போல் என்னை இயக்குனர் அறையில் தள்ளி விட்டு அமரராகி விட்டார் (அதாவது மறைந்து விட்டார்) ஐயங்கார் அவர்கள்.

கண்ட உடனே என் மீது காதல் கொண்ட இயக்குனர் (?) அவர்கள் ''நீ ஏன் வந்திருக்கிறாய் என்று எனக்குத் தெரியும். உங்கள் சொந்த ஊரில் ''போஸ்டிங்'' போட ''பிரஷர்'' கொடுக்கத்தான் நீ வந்திருக்கிறாய்'' என்றார் சிம்மக்குரலில் சுத்த ஆங்கிலத்தில். இவர் ஆந்திரர்.

நான் தைரியமாக நின்று கொண்டே பேசினேன். காரணம் பயமில்லை. ஆனால் எதிரில் நாற்காலியே இல்லை. எனவே ''நின்ற அவஸ்தையிலேயே'' இருக்க வேண்டியிருந்தது. ''ஐயா, கல்வித்துறையில் தங்கள் கீழ் பணியாற்ற நேரடியாக மாவட்டக் கல்வி அதிகாரியாக அரசு என்னைத் தேர்ந்தெடுத்து இருக்கிறது. நான் தங்களை நேரில் சந்தித்து ஒன்று கூற விரும்பினேன். நாங்கள் நேரடியாக எந்தவித அனுபவமுமின்றி மாவட்டக் கல்வி அதிகாரியாக வேலைக்குப் போனால் வெறும் 'மாவாட்டத்தான் முடியும்'. அனுபவமிக்க தலைமையாசிரியர் முன் தலைகுனிவு ஏற்படும்.

ஆனால் ஓராண்டு காலம் எங்களையெல்லாம் தலைமையாசிரியர் வேலையில் போட்டு ஓராண்டு பள்ளி அனுபவத்தைக் கொடுங்கள். பின் மாவட்டக் கல்வி அதிகாரியாக மாற்றுங்கள். ஒரு தலைமை ஆசிரியரின்

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இன்பதுன்பங்களை நாங்கள் அறிந்தால் வெகு சிறப்பாகப் பணியாற்ற முடியும்'' என்றேன்.

மாவட்டக் கல்வி அதிகாரியாக எடுக்கப்பட்டவர்கள் தலைமை ஆசிரியராக போக விரும்ப மாட்டார்கள் வழக்கமாக. ஆனால் நானோ வினோதமான இக்கருத்தைக் கூறுகிறேன். இயக்குனருக்குப் பின் உள்ள கதவின் ஓரத்தில் திருப்பதிப் பெருமாளின் நாமம் தெரிகிறது. ''அபயம் ஏடு கொண்டலவாடா'' என்று மனத்திற்குள் பிரார்த்திக்கிறேன். கடவுள்தான் நம் மனத்திற்குள்ளே இருப்பதாக எல்லா மதத்தார்களும் சொல்லுகிறார்களே !

இயக்குனர் திடீரென்று எழுந்து நின்றார். சட்டென்று தம் முன்னுள்ள மணியை அடித்தார். குள்ளமான உருவம், எரிமலை போன்ற அனல், ஆனால் குணக்குன்று இவர்.

டபேதார் ராஜகோபால் மணி சத்தம் கேட்டு ஓடி வருகிறார். நான் நினைத்தேன். கழுத்தைப் பிடித்து வெளியே தள்ளப் போகிறார்கள் என்று. ''ராஜகோபால். உடனே ஒரு நாற்காலி கொண்டு வா'' என்றார் இல்லாத இருக்கை வந்தது. "Please sit down, நீங்கள் சொல்வது மிகமிகச் சரி. என் நன்றி உங்கட்கு'' என்று கூறி ''முதல் வகுப்பு அதிகாரிகள் யாவரையும் ஓராண்டு தலைமையாசிரியர் பணிக்கு அனுப்புகிறேன். நீங்கள் நீலகிரிமலையில் உள்ள கோத்தகிரி பள்ளிக்குத் தலைமை யாசிரியர்'' என்று கூறிவிட்டு வேறு ஒரு கதவு மூலம் வெளியே சென்று விட்டார். உடனே நாமமிட்ட முகமும் நான் அமர்ந்திருந்த நாற்காலியும் மாயமாக மறைந்தன.

ஏன் மாவட்டக் கல்வி அதிகாரிகளைத் தலைமையாசிரியர் களாக நெறியாளர் போட்டார் என்ற புதிர் இன்றுதான் அவிழ்கிறது.

இப்படியாக என் பணியை மலையில் துவங்கினேன். நண்பர்கள் 'குன்றின் மேலிட்ட விளக்கு நீ' என்று வெண்பா பாடினார்கள். புதுக்கவிதை என்னும் சிறுமி வயதுக்கு வராத காலம் அது.

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ஒரு வருடம் முழுதும் கடும் குளிர். ஆனால் படக மக்கள் இதயம் கதகதப்பு. எனவே நானும் என் மனைவியும் மலையில் தேன் நிலவு கண்டோம். என் அருமைத் திருக்குமரன் பாபு மலையில் தான் பிறந்தான்.

ஆண்டு முடிந்தபின் இயக்குநர் கோவிந்தராஜுலு நாயுடு அவர்கள் என்னைத் திக்கெல்லாம் புகழுறும் திருநெல்வேலி மாவட்டக் கல்வி அதிகாரியாக மாற்றினார். வழக்கமாக சொந்த மாவட்டத்தில் அரசு அதிகாரிகளைப் போடுவது இல்லை. அது பற்றி இயக்குனரக வல்லூறுகள் குறிப்பெழுதின. குழிபறித்தன என்று சொல்ல மாட்டேன். நாயுடு அவர்கள் "எனக்கு வேங்கட சுப்பிரணியத்தைத் தெரியும். அவர் நேர்மையாளர். அவரை அவர் ஊருக்கு அனுப்புவதில் தப்பு இல்லை" என்று எழுதினார்.

இப்படியாக நான் நெல்லை மாவட்டத்தில் 45 ஆண்டுகட்கு முன்னர் என் கல்விப்பணியை ஆரம்பித்தேன்.

இந்த மாவட்டத்தில் கல்வி வரலாறு பிறந்தது. இன்று உலகம் போற்றும் மதிய உணவுத்திட்டம் இங்குத்தான் தோன்றியது. நோபில் அறிஞர் அமார்த்திய சென்னுக்கு அரை நூற்றாண்டுகட்கு முன்னரே ஆரம்பக் கல்வியே மக்களை உயர்த்தும் என்ற மந்திரத்தை மையமாக்கி பாரதியார் பிறந்த எட்டயாபுரத்தில் இத்திட்டத்தை கர்ம வீரர் தொடங்கினார் இத்திட்டம் காமராஜர் அவர்களின் கொடை. இன்று பல லட்சம் மாணவர்கள் பல கோடி ரூபாய்கள் பெறுமான உணவை இலவசமாக தினந்தோறும் பெறுகிறார்கள் என்றால் அதற்கு காரணகர்த்தா கர்மவீரர்தான். அன்று எட்டயாபுரத்தில் ஏழைப் பிள்ளைகளுக்கு புதுவாழ்வு பிறந்தது. கல்வித்துறையில் ஒரு பொன்னோடு ஆரம்பமாகியது. அன்றைய விழாவின் தலைவர், கல்வி நெறியாளர் ஒப்பற்ற தாமரைத்திரு நெது. சுந்தரவடிவேலு அவர்கள். எட்டயாபுரம் மன்னர் முன்னிலை. மாண்புமிகு முதல்வர் ஏழைப்பிள்ளைகளுக்குச் சர்க்கரைப் பொங்கல் வழங்கி தன் கையினால் இத்திட்டத்தைத் துவக்குகிறார்கள்.

திருநெல்வேலி மாவட்டக்கல்வி அதிகாரி என்ற முறையில் இந்த வரலாற்று விழாவில் நான் வரவேற்புரை நிகழ்த்துகிறேன்.

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நான் கர்மவீரர் முன்னால் முதல் முறை பேசுகிறேன். ''அறிவு அற்றம் காக்கும் கருவி'' என்று இரண்டாயிரம் ஆண்டுகளுக்கு முன்னர் நம் வள்ளுவன் கூறினான். அந்த அறிவை ஏழை மக்களுக்கு அளிக்கும் மாபெரும் திட்டம் இந்த மதிய உணவுத்திட்டம். ''பசி வந்திடப் பத்தும் பறந்துபோம்'' என்பார்கள். அந்தப் பத்தில் முதலாவது கல்வி. ''பிள்ளைப்பசி கொள்ளித்தேள்'' என்று கிராமத்தில் சொல்வார்கள். இன்று முதல் அந்தத் தேள் நம் சிறார்களைக் கொட்டாது'' என்று நான் பேசிக் கொண்டிருந்தேன்.

கூர்ந்து கவனித்து வந்த மாண்புமிகு கர்மவீரர் அவர்கள், கல்வி இயக்குனர் திரு.நெ.து.சு. அவர்களிடம் ''இந்தப் பையன் யார்?'' என்று கேட்டது எனக்குக் கேட்கிறது. ஆம் நான் பையன்தான். ஆனால் சற்று வளர்ந்த பையன். என் வயது அன்று 24தான்.

இப்படி எட்டையாபுரத்தில் ஆரம்பித்த ''ஆடுதாண்டி காவேரியான'' சிறு தொடக்கம் கர்மவீரர் கூடவே செல்லும் ''கல்விப்பெரும் கொள்ளிடமாக'' வரும் நாட்களில் மாறியது.

இதில் எவ்வளவு காட்சிகள், மாட்சிகள், நிகழ்ச்சிகள், இகழ்ச்சிகள் ? இவற்றையெல்லாம் தமிழகம் அறிய வேண்டிய காலம் இன்று வந்தாகிவிட்டது.

கி.வே.சு.

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CURRICULAM VITAE

Dr. K. Venkatasubramanian

Dr. K. Venkatasubramanian M.A., B.L., B.T., Ph.D., former Vice-Chancellor, Central University, Pondicherry, is a well known educationist and economist. As Director of Education, Tamil Nadu, he introduced the +2 system successfully. He implemented the **Free Mid-day Meal Scheme** during the days of **Hon'ble Shri K. Kamaraj** and later, the **Nutritious Noon Meal Scheme** under **Hon'ble Shri M.G.R.**

He was chosen to lead quite a few Indian delegations abroad for International Conferences. He has gone abroad more than 20 times and visited all modern countries including U.S.A., U.S.S.R., Korea, Japan, Australia and Germany, in addition to African and Middle East Countries. He was a member of the U.G.C. team to study Russian Education. He was deputed by Government of India for the Global Economic Seminar in G.D.R., the UNESCO Seminar on Compensatory Education at Seoul, S. Korea and ASEAN Computer Conference at Hong Kong.

He studied in Columbia University, New York, U.S.A., and worked as a Visiting Professor in York University, England. He took his M.A., with top ranks from St. Joseph's College, Trichy and holds a Ph.D., in Economics. He also holds a B.L., (University First) and B.T., degrees.

As a member of the Dr. Chattopadhyaya National Education Commission he wrote the chapters on Teacher Education and

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Management. He was nominated by the Government of India on various national committees of the Union Planning Commission, N.C.E.R.T., U.G.C., and N.I.E.P.A.,

He was a member of the Uttar Pradesh High Power University Education Commission and in Tamil Nadu, he was the Member, Secretary of the High Power Education Finance Enquiry Committee with (Late) Dr. Malcolm Adiseshiah as Chairman. He was also the Member, Secretary of the High Power Panchayat Education Finance Enquiry Committee.

As a full time member of the Tamil Nadu Planning Commission he gave the celebrated 11 year perspective plan for Education and he was looking after University Education and Education Finance in the Commission.

He has authored more than 25 books in English and Tamil and the prestigious Author's Guild, Delhi, conferred on him their Honorary Membership. One of his early works, the English - Tamil Picture Dictionary (OUP) won the President's Award (1975). His book on Global Wastage in Education and Issues in Education (Macmillans) were cited as reference by the London Institute of Education.

He was Special Officer to the Hon'ble Chief Minister, (Hon'ble Anna) for organising the 2nd World Tamil Conference at Madras. Later, the Government of Tamil Nadu, deputed him as Secretary of the Tamil Nadu Delegation to the 3rd World Tamil Conference at Paris.

He is a keen Scout even today and he was the State Chief Commissioner, Bharat Scouts and Guides, Tamil Nadu for

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six years. He was awarded the highest decoration in Scouting THE SILVER ELEPHANT, the National Award by the Rashtrapati. He led the Indian Scout Delegation to World Scout Conferences at Senegal and Melbourne.

Among the noted books of Dr. K.V.S. are the Biography of Indira Gandhi (Indira Reader); Science in the Battle against Poverty, Education and Economic Development. His latest publication "Policy and Performance of Indian Economy" (1994) with a foreword from Shri R. Venkataraman, former President of India, was released by Hon'ble Dr. Manmohan Singh, former Finance Minister of India.

Known for the innovative reforms he introduced for Compensatory Education for the poor, Dr. K.V.S., was classified as one among ten Global Educationists by Prof. Ian Lister, Head of Education Department, York University, U.K.,

He had worked for National Integration and he was made a member of the Vishva Bharathi University Integration Council. The Government of India, nominated him as a member of the Executive Council - (Syndicate) - of the Jawaharlal Nehru University (JNU), Delhi. As the Founder Vice-Chancellor of the Central University of Pondicherry, he earned appreciation from His Excellency Dr. Shankar Dayal Sharma who was the then Chancellor.

Dr. K.V.S., is an excellent speaker and writer both in English and Tamil. Above all he has been applauded often for his clear expression of views without fear or favour. He got the Amuda Surabhi, Thirukkural Award for 1994.

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He was the Honorary Special Assistant to Hon'ble Shri R. Venkataraman, Former President of India for organising his Biography - "My Presidential Years".

He was nominated as a member of the AICTE's High Power National Committee to restructure the fee structure in the Engineering colleges in the Country.

(Late) Dr. Malcolm Adiseshiah, Deputy Director General, UNESCO, once described Dr. K.V.S., as a rare combination of integrity and excellence.

The American Biographical Institute (USA) selected him for their Man of the Year Award in 1994.

He is a Lion M.J.F. and also got the Rotary for the Sake of Honour Award from Rotary Madras West (1989). He was also the recepient of the Vikas and Vijay Awards for meritorious work in the field of Education and especially towards National Integration.

Padmashri Dr. N.D. Sundaravadivelu, Former Vice-Chancellor, University of Madras and noted educationist once said about Dr. K.V.S., 'If you select ten fastest persons in Tamil Nadu, Dr. K.V.S., will surely be one of them'.

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தமிழ்ப் பகுதி

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வாழையடி வாழையாக...

ஸ்ரீ காஞ்சி காமகோடி
பரமாச்சாரியார் அவர்கள்

"மர ஜாதியில் வாழை ரொம்பச் சின்னதான ஒன்றுதான். ஆனால் பெரிய பெரிய மரங்களுக்கும் இலை துளியளவே இருக்கும்போது இதற்குத்தான் 'போட்டுக் கொண்டு சாப்பிடுகிற' அளவுக்குப் பெரிசாக இலை!

"எத்தனையோ பழங்கள் நல்ல ருசியாக, தேகாரோக்யம், புஷ்டி தருவதாக இருக்கத்தான் செய்கின்றன. ஆனால் அதில் வாழை ஒன்றைத் தவிர எதையாவது அதையே முழுச் சாப்பாட்டுக்குப் பதிலாகச் சாப்பபிட முடிகிறதோ? முக் கனிகளில் மீதி இருக்கிற மா, பலாப் பழங்களைக் கூட வயிறு நிரம்புகிற மாதிரி சாப்பிட முடிகிறதோ? ஸர்வ ஜனங்களும் காசு கொடுத்து நாலு பழம் வாங்கிச் சாப்பிட்டு வயிறு தம்மென்று நிறையும்படி இருப்பது வாழைதான். அதுதான் 'பீபிள்ஸ் ஃப்ரூட்'!

"வாழைப் பழம் ஆகாரம் என்றால் வாழைப் பூ மருந்து. பழமாகும் போது தித்திக்கிற அது பூவாக இருக்கும் போது துவர்க்கிறது. துவர்ப்புப் பண்டங்களளே உடம்புக்கு ரொம்ப நல்லது. பூஞ்சைக் குடலுக்குக்கூட வாழைப்பூ ஏற்றது.

"மாற்றப்பூக்கள் வாசனை. வாழைப்பூ மட்டும் அப்படியில்லை.

"'வாழ்வு' என்ற வார்த்தை சம்பந்தமானதே 'வாழை.' நம்முடைய வாழ்க்கையில் கொஞ்சமும் வீண், வ்ருதா இல்லாமல் முழுக்கப் பிரயோஜமாக இருக்க வேண்டுமென்பதுதானே 'ஐடியல்'? அந்த 'ஐடிய'லை நிரூபித்துக் காட்டுவதாக இருப்பது வாழை. தண்டு, பட்டை, நார் உள்பட, இலை, பூ, காய், பழம் என்று அதன் ஸர்வாங்கமும் பிரயோஜனமுள்ளதாக இருக்கிற தல்லவா? ஆனபடியால் 'வாழ்க்கை,' 'வாழ்வு' என்று அதற்கே பெயர் வைக்கிற அபிப்பிராயத்தில்தான் 'வாழை' என்று பெயர் வைக்கப்பட்டுள்ளது.

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"அதை வாழை மரம் என்கிறோம். மரம் என்றால் அது சொர சொரவாக இருப்பதுதானே வழக்கம்? இது ஒன்று மாத்திரம் வழவழவாக இருக்கிறது! கரட்டு முரட்டுத்தன மில்லாமல் மழமழவென்று எல்லாவித மனிதர்களுக்கும் சந்தர்ப்பங்களுக்கும் அநுகூலமாக நம்மைப் பண்ணிக் கொள்ள வேண்டும் என்பதை உபதேசிக்கிறதே அந்த வழவழ! வழவழப்பை வைத்தும் அதற்கு 'வாழை' என்று பெயர் கொடுத்திருக்கலாம்.

"விதையாகி வம்ச விருத்தி ஏற்படுத்திக் கொள்ளும் மா, ஆல் இன்னும் அநேக விருட்சங்களில் கணக்கு வழக்கில்லாமல் விதைகள் தோன்றுகின்றன. அது ஒவ்வொன்றும் முளைத்தால் இந்தப் பூமியே ஒரு விருட்ச ஜாதிக்குக் கூடப் போதாது. அப்படி நடக்காததால் அந்த விதைகளில் பெரும்பாலானவை முளைப் பதில்லை என்று தீர்மானமாகிறது. முளைத்திருப்பதிலும் எந்தக் கன்று எந்தத் தாய் மரத்தின் விதையிலிருந்து முளைத்திருப்பது என்பது எவருக்கும் சொல்லத் தெரியாததாக இருக்கிறது.

வாழையில் தான் தாய் மரத்தைச் சுற்றியே அதன் கன்றுகள் முளைப்பதால் இதிலிருந்து இது பிறந்தது என்று தீர்மானமாகத் தெரிகிறது. கன்று பிறந்ததோடு தாய் வாழ்க்கையை முடித்துக் கொண்டு விடுகிறது. ஸத்பிரஜை உண்டான அப்புறம் தாம்பத்யம் இல்லாமலிருந்து சந்நியாசம் வாங்கிக் கொள்ள வேண்டும் என்று நமக்கு தர்ம சாஸ்திரம் சொல்கிறதென்றால், வாழையோ அதைவிட ஞானத்துடன் பெரிய சந்நியாசமாகப் போயே போய்விடுகிறது. இங்கே வேதாந்தம். இதிலேயே வாழ்க்கைத் தத்துவமும்! நல்ல பிரயோ ஜனமுள்ள ஒரு வாழை, அதே பிரயோஜனத்துக்காக லோகத் திற்குத் தரும் ப்ரஜைகளான கன்றுகளை, இந்த ப்ரஜை இந்த அம்மாவுக்குப் பிறந்தது என்று நமக்கெல்லாம் காட்டும்படி இருக்கிறதல்லவா? வேறே எந்த மரத்தின் விஷயமாகவும் அப்படி இல்லையே! அதனால்தான் 'வாழையடி வாழையாக வாழ்' என்று வாழ்த்துவதாக இருக்கிறது. அந்த வாழ்த்துக்கு அடையாள மாகவே கல்யாணங்களிலும் மற்ற மங்கள வைபவங்களிலும் வாழை கட்டுவதாக ஏற்பட்டிருக்கிறது. வாழை மரம் மங்களச் சின்னம்." ❑

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நீங்கள் தலைவரானால்...

சுவாமி தயானந்த சரஸ்வதி

நாம் எல்லோருமே ஒவ்வொரு வகையில் மானேஜர் தான். நிர்வாகம் செய்ய பெரிய தொழிற்சாலைகள் ஒருவருக்கு இல்லாமல் இருக்கலாம். யூனியன்களுக்குத் தலைமைப் பொறுப் பேற்கும் வாய்ப்புக் கிடைக்காமல் போகலாம். ஆனால், குடும்பத் தலைவர் என்ற வகையில் சமாளித்து நிர்வாகம் செய்ய வேண்டியிருக்கிறது! மனைவி தன் கணவனை நிர்வகிக்க வேண்டும். அதேபோல் கணவன் மனைவியை! பெற்றோர்கள் தங்கள் குழந்தைகளை 'மானேஜ்' செய்ய வேண்டும். காரியத்தைச் சாதித்துக்கொள்ள குழந்தைகளும் தங்கள் பெற்றோரைச் சமாளிக்க வேண்டும்! எனவே, அலுவலகத்தில் மானேஜர் உத்தியோகம் தான் பார்க்க வேண்டும் என்கிற அவசியமில்லாமல் எல்லா இடங்களிலுமே நிர்வகிக்கும் திறன் தேவைப்படுகிறது. அந்த வகையில் ஒவ்வொருவருமே மானேஜர்தான்.

மானேஜர் என்பவர் தலைவருக்கு சமமானவர். எந்தத் தலைவருமே மற்றவர்களுக்கு முன்னுதாரணமாகத் திகழ வேண்டும். மன்னன் எவ்வழி, மக்கள் அவ்வழி!

'சிரேஷ்டன் (தலைவர்) எதைச் செய்தாலும் அதையே அவருக்குக் கீழே இருப்பவரும் செய்கிறார். தலைமைப் பொறுப்பிலிருப்பவர் நிர்ணயம் செய்வதைத்தான் மற்றவர்கள் பின் தொடர்கிறார்கள்..'

...இது பகவத்கீதையின் வாசகம்.

தலைவரிடம் மற்றவர்கள் நிறையவே எதிர் பார்க்கிறார்கள். அதனாலேயே அவருக்கு எல்லாம் தெரிந்திருக்க வேண்டும். அவருக்கு 'லீடர்ஷிப்' தகுதி இருக்கவேண்டும்.

ஒரு குடும்பத்தில் மூத்தவராக இருப்பவர் சிரேஷ்டனாக – தலைவனாகக் கருதப்படுகிறார். குடும்பத்தில் மற்ற அனைவரும் அவருடைய கட்டளைக்காகக் காத்திருக்கிறார்கள். அதேபோல்,

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தொழிற்சாலைகளிலும் வணிக நிறுவனங்களிலும் நம்பர் ஒன் இடத்தில் இருப்பவர் தலைவராகக் கருதப்படுகிறார்.

அத்துடன் நின்றுவிடுவதில்லை. நிறுவனங்களில் முதலிடம் தவிர, இரண்டாவது.. மூன்றாவது.. நான்காவது இடம் என்று உயர் பதவியில் இருப்பவர்களுக்கு வரிசை (Hierarchy) உண்டு. இவர்கள் ஒவ்வொருவரும் தங்களுக்குக் கீழ் பணிபுரிபவர்களுக்குத் தலைமைப் பொறுப்பு ஏற்பதுண்டு. அதாவது, தலைவராக ஒரே ஒருவர் மட்டும் இல்லாமல் நிறைய தலைவர்கள்!

வேலை எதுவும் கிடைக்காமல் வீட்டோடு முடங்கிக் கிடக்கும் ஒருவர்கூட – என்றாவது ஒரு நாள் அவர் வேலைக்குச் சென்று குடும்பத்தைக் காப்பாற்றுவார் என்ற எதிர்பார்ப்பு குடும்ப அங்கத்தினர்களுக்கு இருக்கும்வரை – தலைவர்தான். Would be தலைவர்!

நீங்கள் தலைவராக இருந்து செய்யவேண்டியதை யெல்லாம் குறித்த நேரத்தில் செய்துமுடிப்பவராக இருந்தால், உங்களுக்குக் கீழ் இருப்பவர்களும் தங்கள் கடமைகளை ஒழுங்காகவே செய்து கொண்டிருப்பார்கள்!

அதேபோல், உயர் பதவியில் இருப்பவரின் எண்ணங் களும் செயல்களும் எப்படி அமைகிறதோ அப்படியேதான் அவரைச் சுற்றியிருப்பவர்களும் அமைத்துக் கொள்வார்கள்.

"இப்போது இந்த யுத்த களத்திலிருந்து நீ ஓடிவிட்டால், மற்றவர்களும் உன்னைப் பின்தொடர்ந்துதான் வருவார்கள். செய்யவேண்டியதை நீ செய்யத் தவறினால், மற்றவர்களும் அவற்றைச் செய்யாமல் தட்டிக் கழிப்பார்கள். காரணம், உனக்குப் பிடிக்கிறதோ இல்லையோ... நீ தலைமை இடத்தில் இருக்கிறாய்..." என்று அர்ஜுனனிடம் சொல்கிறார் கிருஷ்ண பகவான்!

நீங்கள் மானேஜர் பதவியில் இருப்பவராக இருந்தால், வேகமும் விவேகமும் இல்லாமல் உயிரற்ற ஜடம் மாதிரியாக உங்களால் காலம் தள்ள முடியாது. சில நெறிமுறைகளைக் கண்டு

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கொள்ளாமல் விட்டுவிடவும் முடியாது. காரணம், எல்லா விதத்திலும் மற்றவர்களுக்கு முன்மாதிரியானவர் நீங்கள். ஒரு நிறுவனத்தில் மிக உயர்ந்த பதவியில் இருக்கும் ஒருவர் லட்ச ரூபாய் லஞ்சம் வாங்கினால், ஒரு டேபிளிலிருந்து இன்னொரு டேபிளுக்கு ஃபைலை நகர்த்த ஆபீஸ் பியூன் குறைந்தபட்சம் பத்து ரூபாயாவது லஞ்சம் வாங்குவார்!

எனவே, நிர்வகிக்கும் திறனில் மற்றவர்களுக்கு முன் மாதிரியாகத் திகழவேண்டியது முக்கியம்.

உங்கள் வேலையை நீங்கள் கட்டாயம் நேசிக்க வேண்டும். ஒரு இடத்தில் பார்க்கும் வேலை உங்களுக்குப் பிடிக்காமல் போய்விட்டால், அந்த இடத்திலிருந்து விலகிக் கொண்டு வேறு இடத்தில் வேலைக்குச் சேர்ந்துவிடுவது தான் உத்தமம். அல்லது இருக்குமிடத்தில் வேலையை நேசிப்பது எப்படி என்பதைக் கண்டுபிடிக்க வேண்டும்.

''சுவாமிஜி.. இப்போது நான் பார்த்துக் கொண்டிருக்கும் வேலை எனக்குப் பிடிக்கவே இல்லை..'' என்று நிறைய பேர் என்னிடம் சொல்வது உண்டு.

''அப்படியானால் இந்த வேலையை விட்டுவிட்டு வேறு வேலையில் சேர்ந்துவிட வேண்டியதுதானே..'' என்பேன்.

''இந்த வேலையில் எனக்குக் கிடைக்கும் சம்பளம் பிடித்திருக்கிறது சுவாமிஜி... ஆனால், வேலைதான் பிடிக்க வில்லை. பணியில் கிடைக்கும் பணமும் மற்ற வசதிகளும் திருப்திகரமாகவே இருக்கின்றன. ஆனால், வேலைதான் கொஞ்சம்கூட திருப்திகரமாக இல்லை'' என்றும் சிலர் சொல்லக்கூடும்.

எந்த இடத்தில் போய் வேலையில் சேர்ந்தாலும் திருப்தியில்லாமல் முணுமுணுப்பவர்களும் உண்டு. ஏதாவது ஒரு காரணத்தைச் சொல்லி, இவர்கள் அவ்வப்போது தங்கள் அதிருப்தியை வெளிப்படுத்திக் கொண்டிருப்பார்கள்.

சமைக்கும் வேலை... தரை பெருக்கும் வேலை... என்று நீங்கள் எந்த வேலை செய்தாலும், அதில் உங்களால் முழு திருப்தியடைய முடியும். ❑

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சொல்லின் செல்வன் யார்?

பேராசிரியர் அ.ச. ஞானசம்பந்தன்

சொல்லின் செல்வன் யார் என்ற வினா பலருக்குக் குழப்பத்தை விளைவிப்பதுடன் யாராக இருக்கலாம் என்ற ஆராய்ச்சியில் அவர்களைச் செலுத்தவுங் கூடும். ஆனால் கம்பராமாயணத்தில் ஈடுபாடு கொண்டு கற்றவர்கட்கு இவ்வினா குழப்பத்தை உண்டாக்காது என்பது உறுதி. இராமாயணக் காப்பியத் தலைவனாகிய இராமபிரானே இப்பட்டத்தை ஒருவனுக்கு வழங்கினான் எனில் அடுத்து இற்றை நாளில் வருகின்ற என் போன்ற ஒருவன் 'யாரா'? என்று ஒரு புது வினாவை எழுப்ப வேண்டிய காரணம் யாது?

அனுமன் என்ற பாத்திரத்தை முதன் முதலில் சந்தித்து அவனுடைய பேச்சாற்றலில் ஈடுபட்ட தசரதகுமாரன் தன் தம்பியாகிய இலக்குவனை நோக்கி 'யார் கொல் இச் சொல்லின் செல்வன்? (அனுமப் படலம் 19) என்று கேட்பதாகப் பாடல் அமைந்துள்ளது. அப்படி இருக்க இன்று ஏன் அந்த வினா எழுப்பப்பட வேண்டும்? இராமன் தந்த இப் பட்டம் சரியானது தானா என்ற ஐயமே இக் கட்டுரைக்குக் காரணம்.

கம்பனில் வரும் இந்த இடத்தைப் படிக்குந்தோறும் என் மனத்தில் இருந்த ஐயம் தோன்றி வளரலாயிற்று. யாரைச் செல்வர் என்று கூறுகிறோம்? நிறைந்த அளவு பொருட் செல்வத்தைப் பெற்றிருப்பதுடன் அதனை விரும்பி வந்தவர்கட் கெல்லாம் வரையாமல் வழங்குபவர்களைத்தானே செல்வர் என்றும் பெருஞ்செல்வர் என்றுங் கூறுகிறோம்? உண்மையில் பெருஞ் செல்வர் தம்மிடம் வாய் திறந்து கேட்குமுன்னரே அவர்கள் குறிப்பறிந்து அவர்கள் விருப்பம் நிறைவேறுகிற அளவுக்கு வழங்குபவராவர். அவ்வாறானால் செல்வர் என்ற சொல்லுக்குப் பொருந்தினவர்கள் இரண்டு தன்மை பெற்றிருக்க வேண்டும். முதலாவது பொருளை நிரம்பப் பெற்றிருத்தல் வேண்டும். இரண்டாவது, விரும்பி வந்தவர்களுக்கு வரையாது

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வழங்கல் வேண்டும். இவ்விரண்டு இயல்புகளும் பொருட் செல்வர்க்கு இருத்தல் வேண்டும் எனில் சொல்லின் செல்வன் யார்?

சொற்செல்வம் உடையார் நிறைந்த சொற்களை அறிந்திருக்கும் ஆற்றல் பெற்றிருத்தல் வேண்டும். பொருட் செல்வத்தை வாணிபம் முதலிய முயற்சிகளால் ஈட்டுவது போல நிறைந்த கல்வி, கேள்வி முதலியவற்றால் சொற்களாகிய செல்வத்தைப் பெற முடியும். இரண்டாவதாக அச் சொற்களை அளவறிந்து சமயமறிந்து எதிரே இருப்பவர் குறிப்பறிந்து வரையாமல் வழங்கவேண்டும். எதிரில் இருப்பவர் தம்மிடம் ஒவ்வொரு வினாவாகக் கேட்கக் கேட்க அதற்கு மட்டும் விடை இறுப்பவர் சொற்செல்வம் உடையார் வருபவர் கேளாமலே குறிப்பறிந்து வழங்குவதுபோலச் சொற் செல்வம் உடையாரும் எதிரில் உள்ளவர் கேட்கக் கூடிய வினாக்களை எல்லாம் எதிர்பார்த்து விடை கூறல் வேண்டும்.

பொருட்செல்வம் உடையார் வழங்குகிறார் என்றால் வந்தவர் தகுதி, நிலைமை, தேவை என்பவற்றை அறிந்து கொண்டு வழங்கல் வேண்டும். மாபெரும் புலமையுடைய வறியர் ஒருவருக்குப் பைசாக் கணக்கிலும் சாதாரணப் பிச்சை எடுத்து வருபவருக்கு ரூபாய்க் கணக்கிலும் தந்தால் அவர் செல்வர் எனப்படமாட்டார். 'ஈதலோ எளிது; வரிசை அறிதலோ பெரிதே' (புறம்) என்று பழைய புறநானூறு கூறிச் செல்கிறது.

பொருட்செல்வத்திலுங்கூட வருபவர் தரம் அறிந்து வழங்குவதுதான் மிக மிக இன்றியமையாதது என்று நம்மவர் கருதிக் கூறினர் என்றால் சொற்செல்வம் என்று கூறும்பொழுது இவ்விரண்டு இயல்புகளும் அவண் இருத்தல் வேண்டும் என்று நினைப்பதில் தவறு இல்லையல்லவா?

இந்த அடிப்படையை மனத்துட்கொண்டு அனுமனைப் பற்றிக் காணப்புகலாம். இராம இலக்குவர்கள் சபரியின் அறிவுரைப்படி சுக்கிரீவன் இருந்த மலைப்பக்கம் வருகின்றனர். புதியவர்களின் வரவைத் தூரத்தே கண்ட சுக்கிரீவன் 'அனையர் தெவ்வர் ஆம் என வெருவி', 'உய்தும் நாம்' என விரைவில்

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ஓடினான் மலைமுழைஞ்சில்' (அனு–1). புதியவர்கள் யார் என்று அறிய முயலாமலே, அவர்கள் பகைவர் என்று கருதி அஞ்சிப் பொந்தினுள் மறைந்து கொள்கின்ற மாபெரும் அறிவொளி சுக்கிரீவன். அவன் அமைச்சனும் பணியாளனுமாகிய அனுமன் அவ்வாறு செய்யாமல் மறைந்து நின்று வருபவர்களைக் கவனித்தான்.

தூரத்தே நின்று கவனித்தவுடனேயே தன் கூர்த்த மதியின் துணைக்கொண்டு 'இவரை யாவர் ஒப்பவர் உலகில்? யாது இவர்க்கு அரிய பொருள்?' (அனு–5) எனத் தெளிகிறான். மேலும் 'தருமமும், தகவும் இவர்தனம் எனும் தகையர் வருகருமமும் பிறிது ஒரு பொருள் கருதியன்று' என்ற முடிவுக்கும் வருகிறான். அடுத்துப் புதியவர்களாகிய இவர்களைத் தம் துணையெனக் கொள்ளலாமா என்ற எண்ணத்துடன் மறுபடியும் அவர்களை நோக்குகிறான்.

'சதம்எனும் பொருண்மைஇலர்
கருணையின் கடல்அனையர்
சதமன் அஞ்சுறு நிலையர்,
தருமன் அஞ்சுறு சரிதர்
மதனன் அஞ்சுறு வடிவர்,
மறலி அஞ்சுறு விறலர்' – (அனு–8)

என்ற முறையில் தன் கூர்த்த மதியின் காரணமாக மறுமுறை அவர்களை நோக்கியவுடன் அறிகிறான். அவர்கள் கருணை நிரம்பியவர்கள், எமனும் அஞ்சும் சக்தி வாய்ந்தவர்கள் என்பதைக் கண்டவுடன் இவர்களை நட்புக்கொள்ள முடிவு செய்துகொண்டு அவர்கள் எதிரே வருகிறான்.

புதிய வழியில், பிராட்டியை இழந்த பெருந்துயரத்துடன் வரும் இருவரின் எதிரே சென்று வணங்கிய மாருதி உங்கள் வரவு நல்வரவாகுக என்று கூறுகிறான். இவனுடைய முகத்தைப் பார்த்து இராமபிரான் இவனுக்கு முதலாவதாகத் தருகின்ற அடைமொழி சிந்திக்கற்பாலது. 'வெவ்வழி நீங்கியோய்! நீ யார்'? (அனு–16) எனக் கேட்டான்.

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இதற்குப்பிறகுதான் புகழ்பெற்ற இரு பாடல்கள் மூலம் அனுமன் விடை இறுக்கின்றான். அப்பாடல்கள் பலரும் அறிந்தவை ஆயினும் மறுபடியும் கூறுவதால் பிழையில்லை.

'மஞ்சு எனத் திரண்ட கோல மேனிய;
மகளிர்க்கு எல்லாம்
நஞ்சு எனத் தகைய வாகி நளிர் இரும்
பனிக்குத் தேம்பாக்
கஞ்சம் ஒத்து அலர்ந்து செய்ய கண்ண;
யான் காற்றின் வேந்தர்க்கு
அஞ்சனை வயிற்றின் வந்தேன்;
நாமமும் அனுமன் என்பேன்'
'இம்மலை இருந்து வாழும்யி
எரிகதிர் பரிதிச் செல்வன்
செம்மலுக்கு ஏவல் செய்வேன்;
தேவ! நும் வரவு நோக்கி
விம்மல் உற்று அணையான் ஏவ;
வினவிய வந்தேன்' என்றான்
எம்மலைக் குலமும் தாழ, இசை சுமந்து,
எழுந்த தோளான்' – (அனு)–15,16)

(கருமேகம் திரண்டது போல உள்ள மேனியை உடையவனே! மகளிர்கட்கு நஞ்சு போன்றதும் பனிக்கு வாடாததும் ஆகிய தாமரை போன்ற கண்ணை உடையவனே! யான் காற்றின் தலைவனாகிய வாயு தேவனுக்கும் அஞ்சனை என்பாளுக்கும் மகனாவேன். இந்த மலையில் வாழும் சூரியன் மைந்தனாகிய சுக்ரீவனிடம் பணி செய்கிறேன். தேவனே! உம் வரவைக் கண்டு பெரிதும் மகிழ்ந்து அவன் உம்மை விசாரித்துப் போக என்னை அனுப்பினான்).

நீ யார்? என்ற வினாவிற்கு 'யான் காற்றின் வேந்தற்கு அஞ்சனை வயிற்றின் வந்தேன், நாமமும் அனுமன் என்பேன்' என்பதே விடையாகும். அதிலும் தாய் தந்தையர் உட்பட விவரம் அறிவிப்பது மிக உயர்ந்த பண்படாகும். ஆனால் அதனைவிடச்

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சிறப்புடையது தன் தலைவன், தன் தொழில் என்பவற்றையும் அடுத்த பாடலில் கூறியது. எல்லாவற்றையும்விட உயர்ந்தது பயந்துகொண்டு ஒளிந்திருக்கும் சுக்கிரீவனை, இராமனை எதிர்பார்த்துக் கொண்டிருக்கிறான் என்று கூறியது.

புதியவர்களாகிய இவர்களைத் தன் தலைவனாகிய சுக்கிரீவனுக்கு நண்பர்களாக ஆக்குவதன் மூலம் வாலியின் பகையையும் ஒழிக்க முடியும் என நினைந்தான் அனுமன். வருமுன் காக்கின்ற அவன் அறிவும், தன் தலைவனுக்கு நலந்தேடுகின்ற சிறப்பும் அவனை ஒப்பற்ற பணியாளன் என்றும் தன் தலைவனுக்கு நலந்தேடும் அமைச்சன் என்றும் கூறச் செய்கிறது. ஆனால் அனுமனைப்பற்றி ஏற்கெனவே அறிந்திருக்கின்ற நாம் இவ்வாறு அவனைப்பற்றி நினைக்கலாமே தவிர இந்த விவரம் ஒன்றும் அறியாத இராமன் இவனைப்பற்றிப் புகழ்வதற்கும் இவனைச் 'சொல்லின் செல்வன்' என்று கூறுவதற்கும் காரணம் யாது?

இங்கு நடைபெற்ற உரையாடலைச் சற்று மறுபடியும் நினைவுகூர்ந்தால் ஒரு வேளை ஏதேனும் விளக்கம் கிடைக்குமா என்று பார்த்தாலும் ஒன்றும் தெரிவதாக இல்லை. இராமன் 'நீ யார்' என்ற ஒரே வினாவைத் தான் கேட்டான். அதற்குத் தன் பெயரை மட்டும் கூறி நிறுத்திவிடாமல் அனுமன் நீண்ட விடை கூறினான். தன் பெயரை மட்டும் கூறியிருப்பின் 'உன் தந்தை யார்? தாயார் யார்? எங்குப் பணி புரிகிறாய்? முதலான பல வினாக்கள் அடுத்தடுத்துத் தோன்றத்தானே செய்யும். எனவே இராம இலக்குவர்கள் அந்தப் பகுதிக்குப் புதியவர்கள் என்பதை அறிந்துகொண்டவுடன் அவர்கள் மனத்தில் தோன்றக்கூடிய வினாக்கள் அனைத்தையும் எதிர்பார்த்து விரிவான முறையில் விடை கூறினான் அனுமன்.

ஆனால் இந்த விடைகளை மட்டும் வைத்துக்கொண்டு பார்த்தால் நல்ல அறிவாளி என்று கூறுவதில் தடையில்லை. இராமன் இவனை அறிவாளி என்று கருதி இருப்பின் அது நியாயமானதே யாகும். அதற்கும் மேலாகப் பல படிகள் சென்று அளவு மீறி அனுமனை இராமன் புகழக் காரணம் யாது?

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அனுமன் விடையினைச் செவியுற்ற வீரனாகிய இராமன் மனத்தில் தோன்றிய கருத்தைக் கவிஞன் இதோ கூறுகிறான். 'தேற்றம்உற்று இவனின் ஊங்குச் செம்மையோர் இன்மை தேறி, ஆற்றலும் நிறைவும் கல்வி அமைதியும் அறிவும் என்றும், வேற்றுமை இவனோடு இல்லையாம் என விளம்பலுற்றான்' (அனு–17). (இவனைவிடச் செம்மையானவர்கள் உலகில் இல்லை என்றும், ஆற்றல், நிறை, கல்வி, அமைதி, அறிவு என்பவற்றில் ஒன்று குறைவு ஒன்று மிகுதி என்னும் வேறுபாடு இவனிடம் இல்லை என்றும் முடிவுக்கு வந்தான்).

இதனை அடுத்து இராகவன் அனுமனிடம் நேரே பேசாமல் தன் இளவலாகிய இலக்குவனிடம் பேசுகிறான்.

'இல்லாத உலகத்து எங்கும்,
இங்கு இவன் இசைகள் கூறக்

கல்லாத கலையும் வேதக் கடலுமே
என்னும் காட்சி

சொல்லாலே நான்றிற்று அன்றே?
யார் கொல் இச்சொல்லின் செல்வன்?

வில் ஆர்தோள் இளைய வீர!
விரிஞ்சனோ விடைவலானோ?'

'மானியாம் படிவம் அன்று, மற்று இவன்
வடிவம்; மைந்த

சேன் உயர் பெருமை தன்னைச் சிக்கு
அறத் தெளிந்தேன் பின்னர்க்

காணுதி மெய்ம்மை! என்று தம்பிக்குக்
கழறிக் கண்ணன்' – (அனு 18,19)

(இவன் புகழை உலகம் கூறும்படியாக இவன் கல்லாத கலையோ வேதமோ இல்லை என்பதை இவன் சொற்களே காட்டிவிட்டன. இவன் நான்முகனா, சிவனா? இவன் வடிவம் பிரமசாரி வடிவன்று; இவன் பெருமையை நன்கு அறிந்து கொண்டேன். நீ போகப் போக அறிவாய்).

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என்ற இவ்விரு பாடல்களிலும் தம்பியை நோக்கிக் கூறத் தொடங்கி இராமன் இரண்டாவது பாடலில் தம்பிக்கு ஒரு குட்டுவைக்கிறான். 'கழறுதல்' என்ற தமிழ்ச் சொல்லுக்கு இடித்துக் கூறுதல் என்பதே பொருள். இலக்குவனுக்கு எதனை இடித்துக் கூறினான் இராமன்? 'பின்னர் மெய்ம்மை காணுதி' என்பதே இடித்துக் கூறிய வாசகம்.

இடித்துக் கூறவேண்டிய இன்றியமையாமை என்ன வந்தது? அனுமனைப்பற்றி அளவு மீறி இராமன் புகழ்ந்ததை இலக்குவன் ஏற்கவில்லையோ என நினைய வேண்டியுள்ளது. ஏன்? அனுமனின் விடை அவன் அறிவாளி என்பதை அறிவுறுத்திற்று. ஆனால் கல்லாத கலையும் வேதக் கடலும் இல்லை என்ற உண்மையை அனுமனுடைய சொற்கள் அறிவித்தன என்று இராமன் கூறியதை இலக்குவன் என்ன? நாம் கூடத்தான் ஏற்க முடியவில்லை. அறிவுடையவன் எவனும் வரப்போகும் வினாக்களை எதிர்பார்த்து விடையிறுத்தல் உலகில் நடைபெறுவதுதானே. இதற்காக ஒருவனை விரிஞ்சன் என்றும் விடைவலான் என்றுங் கூறுவது பொருத்தமில்லாக் கூற்றே யன்றோ? எனவேதான் இலக்குவன் தன் அண்ணன் கூற்றை ஏற்கமுடியாமையை முகபாவத்தால் காட்டினான் போலும்! அதனால்தான் இராமன் ஓரளவு சினங்கொண்டு 'பின்னர்க் காணுதி மெய்ம்மை' என்று கடிந்துரைத்தான்.

அப்படியானால் அனுமனுடைய சொற்களிலிருந்து இலக்குவனும் நாமும் அறிந்துகொள்ள முடியாத அருங்கருத்து ஏதேனும் இராமனுக்குமட்டும் வெளிப்பட்டு நின்றதா? இச் சொற்களைத் தவிர அனுமன் வேறு ஒன்றும் பேசவில்லையே! எனவே அனுமன் வாயினாற் கூறிய இவ்விடைகளைத் தவிர வேறு ஏதோ ஒன்றைச் செய்திருக்கிறான். அச் செயலை இலக்குவன் அறியத் தவறிவிட்டான். இராமன் மட்டும் அறிந்து கொண்டான் என்று நினைக்கலாம். எனவே, இராமன் அனுமனை எடைபோடுவதற்கு அனுமனுடைய இந்தச் சொற்கள் மட்டும் காரணமல்ல என்பதும் வேறு ஏதோ ஒரு செயல் நிகழ்ந்திருக்கிறது என்பதும் அதை இலக்குவன் கவனிக்கத் தவறிவிட்டான் என்பதும் வெளிப்படை. அச் செயல்

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இன்ன தென்று புரியாமல் இச் சொற்களை மட்டும் வைத்துக் கொண்டு பார்த்தால் இராமன் கூற்று பொருத்தமற்றதாகக் காணப்படும். இலக்குவனுக்கும் நமக்கும் அப்படித்தான் படுகிறது. எனவேதான் சற்று முன்கோபம் உடையவனாகிய இலக்குவன் அண்ணனுடைய அளவு மீறிய இந்தப் புகழ் மொழிகளைக் கேட்டதும் தான் அதனை நம்பவில்லை என்ற குறிப்பைக் காட்டினான் போலும்.

இருவர் முன்னேயுந்தான் அந்தச் செயல் நடைபெற் றிருக்கிறது. எனினும் இலக்குவன் அதைக் கவனிக்கத் தவறிய தோடல்லாமல் அதனைக் கவனித்துப் புகழ்ந்த அண்ணன் சொற்களையும் நம்ப மறுத்துவிட்டான். இதனாலேயே தம்பியைக் கழறிக் (இடித்து) கூறவேண்டிய நிலை இராகவனுக்கு ஏற்பட்டது.

அவ்வாறாயின் அச்செயல் யாது என்பதைக் கவிஞன் தெரிவிக்கின்றானா? ஆம்! வெளிப்படையாக இல்லாமல் குறிப்பாகத் தெரிவிக்கின்றான். அனுமன் இராமனைக் கண்டவுடன் அவனை விளிக்கும் முறையில் கூறிய இரண்டு அடிகளில் தான் அந்த உண்மை அடங்கியிருக்கிறது.

இராகவனை இதற்கு முன்னர் ஆயிரக்கணக்கானவர்கள் கண்டதுண்டு. கைகமலம், வாய்கமலம் ஆன அப் பெருமானின் தோள் கண்டார், தாள் கண்டார், தடக்கை கண்டார், ஆகப் பலர் உண்டு. ஆனால் போர் வீரனாகிய அனுமன் அத்தாளினும், தோளினும், ஈடுபடாமல் கண்களில் ஈடுபட்டான். இராமன் கண்களை மட்டும் காணாமல் கண்களின் உள்ளே ஊடுருவிச் சென்று இராமன் என்ற மானுடன் பின்னர் மறைந்து நிற்கும் ஒருவனை, 'மூலமும் நடுவும் ஈறும் இல்லாதோர் மும்மைத்தாய, காலமும் கணக்கும் நீத்த காரணன்' ஒருவனை அனுமன் கண்டுகொண்டான். அனுமன் தன்னை ஊடுருவிப் பார்த்து அறிந்துகொண்ட செயலை இராகவனும் அறிந்து கொண்டான். இவர்கள் இருவர் இடையே நடைபெற்ற இந்த மௌன நாடகத்தை இந்த இருவர் தவிர, வேறு உடன்நின்ற இலக்குவன்கூட அறிந்தான் இல்லை.

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இந்த மௌன நாடகத்தின் இறுதியில் அனுமன் இராமனைக் கண்டுகொண்டது போலவே இராமனும் அனுமனை அறிந்து கொண்டான். அதனால் அனுமனைச் சாதாரணமானக் குரங்கு என்று கருதிக்கொண்டிருக்கும் இலக்குவனுக்கு, எதிரில் நிற்பவன் ஒப்புயர்வற்றவன் என்று அறிவுறுத்தவேண்டிய சூழ்நிலை இராமனுக்கு ஏற்பட்டுவிட்டது. ஆனால் தேவரகசியமாகிய ஒன்றை வெளிப்படக் கூறவும் முடியாது. எனவேதான் அனுமனை விரிஞ்சன் என்றும் விடைவலான் என்றும் கூறி அவன் கல்லாத கலையும் வேதக்கடலுமே இல்லை என்று அறிவுறுத்தி உலகம் முழுவதும் அவன் புகழ் பாடவேண்டிய கடப்பாடு உடையது என்றும் கூறி, இறுதியில் 'யார் கொல் இச் சொல்லின் செல்வன்?' என்று கேட்டு முடித்தான் இராகவன்.

இதில் உள்ள சிறப்பு யாதெனின் இராமன் கூறிய இத்தனை புகழ் மொழிகளில் ஒன்றையாவது நிரூபித்துக் காட்டும் நிகழ்ச்சி ஒன்றுகூட அங்கு நடைபெறவில்லை. அதைவிட வேடிக்கை என்னவென்றால் சாதாரண அறிவுடைய ஒருவன் கூறுகின்ற விடையையே அனுமனும் கூறி இருப்ப, இராமன் 'சொல்லின் செல்வன்' என்ற பட்டத்தையும் வழங்கிவிட்டான். அதிகமாக ஒன்றுஞ் சொல்லாமல் இருந்த ஒருவனுக்குச் 'சொல்லின் செல்வன்' என்ற பட்டம் எதிர்மறை இலக்கணையால் பொருந்துகிறது. அவ்வாறானால் இராமன் இவ்வாறு கூற வேண்டிய இன்றியமையாமை யாது? 'ஏனையோர் எல்லாம் என் பிற உறுப்புக்களைக் கண்டு அதில் ஈடுபட்டு அவ்வளவில் நின்றுவிட, அனுமன் அவற்றைப்பற்றிக் கவலையுறாமல் யான் யார் என்பதை என் கண்களை ஊடுருவி நோக்குவதன் மூலம் அறிந்துகொண்டான். அறிந்த உண்மையைப் பிறர் அறிய வெளிப்படுத்தாமல் இராமன்மட்டும் அறிந்துகொள்ளும் முறையில் அவன் கண்களைப் பற்றி மட்டும் இரண்டு அடிகள் கூறி வெளிப்படுத்திவிட்டான். தன் சொல்லாற்றலால், இல்லை, சொல்லாது விட்ட ஆற்றலால் இராமன் உளங்கவர்ந்துவிட்டான் அனுமன். ஆகலின் அனுமன் 'சொல்லின் செல்வன்' ஆயினான்.

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அனுமனைப்பற்றித் தான் போட்ட எடை சரியானது என்ற துணிவுடைமையினால்தான் இராகவன் தம்பியை நோக்கி இவன் வடிவத்தையும் குரங்கு உருவத்தையுங் கொண்டு இவனை எடை போடாதே என்று கூறக் கருதி

'ஆணி இவ்வுலகுக்கு எல்லாம் என்னலாம் ஆற்றற்கு ஏற்ற
சேண் உயர் பெருமை தன்னைச் சிக்குஅறத் தெளிந்தேன்;
காணுதி மெய்ம்மை.........' (அறு–19)

என்று கூறினான். இக் கருத்தைக் கூர்ந்து நோக்கினால் அனுமன் பேசிய இரண்டு மூன்று வாக்கியங்களைச் செவிமடுத்து இராகவன் அவனைச் சொல்லின் செல்வன் என்று கூறினான் என்றால் அது இராகவனுக்கும், கம்பனுக்கும், படிக்கின்ற நமக்குமே சிறப்புத் தராது.

பின்னர் ஏன் அனுமனுக்கு இப் பெயர் சூட்டினான் இராமன் எனில், அனுமன் பேசிய பேச்சை விட்டுவிட்டு, அவன் பேசாத பேச்சை குறிப்பால் பேசிய பேச்சை, மனத்துட் கொண்டுதான் இப் பெயர் சூட்டினான். செல்வர்கள் செலவழிக்கும் பணத்தை வைத்து அவரைச் செல்வர் என்று நாம் கூறுவதில்லை. அதனைக் கொண்டு அவர் செலவழிக்காமல் வைத்திருக்கும் பணம் எவ்வளவு என்று கூறுவது போலவே அனுமனின் பேசாத பேச்சுக்கு இராகவன் 'சொல்லின் செல்வன்' என்ற பட்டத்தை வழங்கினான் என்க.

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தமிழ் மேம்பாடு, பயன்பாடு, வளர்ச்சி

டாக்டர் வா.செ. குழந்தைசாமி
முன்னாள் துணைவேந்தர், அண்ணா பல்கலைக் கழகம்

இன்றைய சூழ்நிலையில் தமிழ்மொழிக்கு நமது பங்களிப்புப் பற்றிப் பேசும் பொழுது. மூன்று அம்சங்கள் நம் நினைவில் வருகின்றன

- தமிழ் மேம்பாடு
- தமிழ்ப் பயன்பாடு
- தமிழ் வளர்ச்சி

இவை ஒன்றோடொன்று தொடர்புடையன. ஆனால் தனித் தன்மையுடைவை. வளர்ச்சி, மேம்பாடு என்பன ஒன்று போலத் தோன்றினாலும் வெவ்வேறானவை. சான்றாக ஒரு கிராமத்தில் இப்போழுது 100 வீடுகள் இருப்பதாக வைத்துக் கொள்வோம். அடுத்த ஐந்தாண்டுகளில் அது 120–ஆக உயருமானால் அக்கிராமம் வளர்ந்திருக்கிறது எனலாம். ஆனால் மேம்பட வில்லை. அதே கிராமத்தில் இப்பொழுது எழுதப் படிக்கத் தெரிந்தவர்கள் 60 சதவிகிதம் என்று வைத்துக் கொள்வோம். இது அடுத்த ஐந்து ஆண்டில் 70 சதவிகிதமாக உயர்ந்திருக்குமானால், அக்கிராமம் மேம்பாடு அடைந்திருக்கிறது என்று கூறலாம். இருப்பது, இருந்தவாறே விரிவடைவது வளர்ச்சி, இல்லாத பரிமாணங்களை உருவாக்குவது மேம்பாடு! இருக்கின்ற தரத்தை உயர்த்துவது மேம்பாடு.

மேம்பாட்டிற்கும், பயன்பாட்டிற்கும் உள்ள தொடர்பு நாம் சேற்றில் நடப்பது போன்றது. ஒரு காலை நன்றாக அழுத்தி வைத்துத்தான் அடுத்த காலை எடுத்து வைக்க வேண்டும். ஒரு மொழி மேம்பட்டால்தான் அதன் பயன்பாடு வளரும், பயன்பாட்டின் தேவைகள் வளர்ந்தால் தான் மேம்பாடு இடம் பெறும். இந்த இரண்டும் வளர்ச்சிக்குத் துணை செய்யும்.

நாம் குறிப்பிட்ட மூன்று அம்சங்களில் மேம்பாடு முக்கியமானது. ஒரு மொழியின் வளர்ச்சிக்கும், பயன்பாடு விரிவடைதற்கும் மேம்பாடு அடிப்படைத் தேவை. இந்த மூன்று அம்சங்களையும் இணைத்துச் சுருக்கமாகச் சொல்வதானால்,

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நமது மக்களின் அரசியல், சமுதாய, பொருளாதாரத் தேவைகளை நமது மொழி முழுமையாகப் பூர்த்தி செய்யும் நிலையில் உள்ள மொழியின் உதவியை மக்கள் நாடத் தொடங்கி விடுவார்கள். தனி மனிதன் தியாகி அன்று. அவன் அடிப்படையில் தன்னலவாதி, அவனிடமிருந்து நாம் அதிகமான பற்று, பாசங்களை எதிர் பார்க்கக் கூடாது.

தேவைகள் என்று வரும் பொழுது இன்று உலகில் வெளிவரும் நூல்களை, இருபத்து ஐந்து துறைகளாக UNESCO பிரித்திருக்கிறது. இந்த எல்லா துறைகளிலும் நாம் தமிழில் நூல்கள் வெளியிட வேண்டும்., நூல்கள் வெளி வருவதற்கான சூழலை உருவாக்க வேண்டும். பொதுவாக முன்னேறிய நாடுகளில் அரசு தலையிட்டு மொழி வளர்ச்சி செய்யப் பெரிதாக எதுவும் செய்வதில்லை. வளர்ந்த நாட்டினரின் மொழிகள், அறிவு வளர்ச்சியோடு இணைந்து தாமும் வளர் கின்றன. மேம்பாடடைகின்றன. நம் நிலைமை அப்படியில்லை. மனித சமுதாயம் இதுவரை மூன்று யுகங்களைக் கண்டிருக்கிறது. முதலாவது வேளாண்மையுகம். இரண்டாவது தொழில்யுகம். இது 18–ஆம் நூற்றாண்டின் இறுதியில் தொடங்கியது. மூன்றாவது கல்வியுகம் இந்த நூற்றாண்டின் மத்தியில் துவங்கியது. நமது இருநூறு ஆண்டு அடிமை நிலையில் தொழில்யுக வளர்ச்சி முழுவதையும் நமது மொழி இழந்து விட்டது. இந்தப் பின்னணியில் அதை அடுத்து வந்த கல்வியுகத்தில் இடம் பெறவும் அதற்கு இயலவில்லை. வேளாண்மையுகத்தில் கூட கி.பி. இரண்டாவது அல்லது மூன்றாவது நூற்றாண்டில் தொடங்கி, தமிழ்நிலம், வெள்ளையர் வந்த காலம் வரையிலான இடைப் பகுதியிலும் பொரும்பான்மைக் காலம் அந்நிய ஆதிக்கத்தின் கீழ்த்தான் இருந்தது. எனவே வேளாண்மையுக வளர்ச்சியிலும் நாம் முழுமையாகப் பங்கு கொள்ள வில்லை. இன்று நம்மை எதிர் நோக்கும் பிரச்சினைகள் இரண்டு!

1. கடந்த காலத் தேக்கத்தை ஈடு செய்ய வேண்டும்.
2. இன்றைய வளர்ச்சி வேகத்திற்கு ஈடு கொடுக்கவேண்டும்.

இரண்டும் இணையாகவே நடை பெற வேண்டும். ஒன்றை நிறுத்தி வைத்து இன்னொன்றில் முழு ஈடுபாடு

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காட்டலாம் என்று கூறுவதற்கில்லை.

ஒரு பணியில் ஈடுபடுபவர்கட்டு வள்ளுவர் கூறும் அறிவுரை ஒன்றுண்டு.

வினைவலியும், தன்வலியும், மாற்றான் வலியும்
துணை வலியும் தூக்கிச் செயல்.

அதாவது

- நாம் செய்ய இருக்கும் வினையின் பரிமாணங்களை அளவிட வேண்டும்.
- நமது வலிமையை, திறமையை மதிப்பிட வேண்டும்.
- நமக்கிருக்கும் துணையை எண்ணிப் பார்க்க வேண்டும்.
- நமக்கு எதிரான சக்திகளையும் அளவிட வேண்டும்.

இவற்றையெல்லாம் கருதியே நாம் ஒரு வினையை மேற் கொள்ள வேண்டும். நாம் செய்ய வேண்டிய வினைவலி என்று பார்ப்போமானால் அறிவுத் துறைகள் இது வரை அடைந்துள்ள வளர்ச்சி மகத்தானது. 1800–இல் சுமார் 100 ஆராய்ச்சிப் பத்திரிகைகள் வெளி வந்தன. 1850–இல் அது 1000 ஆகவும், 1900–இல் 10,000 ஆகவும் உயர்ந்தது இப்பொழுது அது 1950–இல் ஒரு இலட்சத்திற்கும் கூடுதலாக இருக்கலாம் எனக் கணக்கிடப்படுகிறது. ஜப்பானியர்கள் சென்ற நூற்றாண்டின் மத்தியில் தங்களது அறிவியல், தொழில் நுட்ப முன்னேற்றப் பயணத்தைத் தொடங்கினார்கள். அப்பொழுது அவர்களுக்கும் முன்னேறிய நாடுகட்கும் இருந்த இடைவெளி மிகக் குறைவு. நாம் ஒரு நூற்றாண்டு தாமதமாகப் பயணத்தைத் தொடங்கி னோம். இந்தக் காலப் பகுதியில் இடைவெளி மிகமிக அதிகரித்து விட்டது. 1850–இல் இருந்த அறிவியல், தொழில் நுட்ப உலகம் வேறு, 1950–இல் இருந்த அறிவியல் தொழில் நுட்ப உலகம் வேறு. இந்த இடை வெளி ஒரு புறமிருக்க. இன்றைய வளர்ச்சி வேகம் நாம் எண்ணிப்பார்க்கவும் இயலாததாக இருக்கிறது.. எனவே இடைவெளி மிகுகிறது; குறையவில்லை. நாம் இந்த உண்மை நிலையை முதலில் கருத்திற் கொள்ள வேண்டும்.

இன்று உலகில் ஆய்வுகட்காக, புதிய காண்புகள் (Inventions) : புனைவுகள் (Innovations) இவற்றிற்காக செலவிடப்படும் தொகையில் 94.0 சதவிகிதம் பொருள் முன்னேறிய சில

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நாடுகளால் செலவிடப்படுகிறது. முன்னேறும் நாடுகள் அனைத்தும் சேர்ந்து செய்யும் செலவு **6.0** சதவிகிதம் தான். அதில் இந்தியாவின் பங்கு; அதில் தமிழகத்தின் பங்கு என்று பார்க்கும் பொழுது புதியன காண்பதற்கு நம் பங்களிப்பு மிக மிகக் குறைவு என்பது விளங்கும். எனவே இன்னும் அறிவியல், தொழில் நுட்பம் சார்ந்த துறைகளில், ''மூலநூல் சமுதாயமாக நாம் இன்னும் மாறவில்லை. மொழி பெயர்ப்புச் சமுதாயமாகத் தான் இருந்து வருகிறோம்.'' எனவே நம் மொழி வளமுடையது வலிமையுடைது ஆனால் நாம் புதியன படைப்பவர்களல்ல. அறிவியலாகட்டும் தொழில் நுட்பமாகட்டும் பொருளாதார மாகட்டும், சமுதாய இயல் ஆகட்டும், வேளாண்மைத் துறை (Management) ஆகட்டும். நாம் மேலை நாட்டினரின் காண்பு களை, புனைவுகளை, கண்டு பிடிப்புகளையே பயன்படுத்தி வருகிறோம்.

... தேவைப்படும் வழி
ஏற்றும், நாம் பல ஈந்தும் முன்செலும்
முடிவிலாப் பயணமே முந்நீர் உடுத்த
படியிசை வாழ்வாம்...

என்பான் கவிஞன். தேவைப்படும் வழி, ஏற்று வாழ்கிறோம். அறிவுத்துறைகளில் நாம் இன்னும் ஈந்து வாழும் நிலைக்கு வரவில்லை.

நாம், UNESCO வகுத்துள்ள 25 துறைகளிலும் சிறந்த நூல்கள் வருவதற்கான முயற்சிகளை மேற்கொள்ள வேண்டும் ஏற்பாடுகளைச் செய்ய வேண்டும். அந்த நூல்களை அந்தந்தத் துறை வல்லுநர்கள் நாம் எழுத இயலும், எழுதவேண்டும். அவர்கள் அனைவரும் தமிழறிஞர்களாகவும் இருக்க இயலாது. அவர்கட்டுத் தெரிந்த தமிழ் இயன்ற தமிழில் எழுத ஊக்குவிக்க வேண்டும். தமிழில் பல துறைகளில் நூல்கள் வருவது முக்கியம். தூய தமிழ், மணிப் பிரவாளத் தமிழ் போன்ற வாதங்களை எழுப்பி அவர்களை அச்சுறுத்தக் கூடாது, ஒதுக்கக் கூடாது.

அவ்வாறு எழுதப்பட்ட நூல்கள் பயன்படுத்தப்பட வேண்டும். பயன்படுத்தப்படாவிட்டால் மேலும் நூல்கள் வருவது சாத்தியமில்லை. இங்குதான் மேம்பாடும், பயன்பாடும் இணைந்து செல்ல வேண்டும் என்று கூறினேன்.

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பயன்பாடு என்று வரும்பொழுது பல மட்டங்களில் பயன்பாடு வளர வேண்டும் அவையாவன :

i. சமுதாயம், மக்கள் அன்றாட வாழ்க்கை

ii. கல்வி

iii. ஆன்மிகம்

iv. தகவல் தொடர்புச் சாதனங்கள் – வானொலி, தொலைக் காட்சி, பத்திரிகைகள், பேசும்படம்.

v. மாநில ஆட்சி

vi. மைய ஆட்சி

கல்வி, ஆன்மிகம், மாநில ஆட்சி, மைய ஆட்சி ஆகியவற்றில் மொழிப் பயன்பாடு என்று வரும்பொழுது, அரசியல் கட்சிகளிடையே அனைத்துக் கட்சிகளாலும் ஏற்றுக் கொள்ளப்பட்ட மொழிக் கொள்கை வேண்டும். மற்ற மாநிலங்களில் அரசியல் கட்சிகளுக்குள் மொழிக் கொள்கையில் வேற்றுமை இல்லை. தேசியக் கட்சிகள், மாநிலக் கட்சிகள் இவற்றின் மொழிக் கொள்கை ஒன்றுதான். ஆனால் தமிழகத்தில் நிலைமை வேறு, தேசியக் கட்சிகளின் மொழிக் கொள்கை வேறு. மாநிலக் கட்சிகளின் மொழிக் கொள்கை வேறு. தமிழகத்து அரசியல் கட்சிகள் தங்களுக்குள் குறைந்தபட்ச ஒற்றுமை காண வேண்டும்.

மைய அரசு தில்லியில் மட்டும் இருப்பதில்லை. அதன் நிறுவனங்கள், அங்கங்கள், மாநிலங்களில் இருக்கின்றன. மாவட்டங்களில் இருக்கின்றன. ஒவ்வொரு பஞ்சாயத்திலும் கூட இருக்கின்றன. நாடு முழுவதும் எண்ணற்ற மைய அரசு, அல்லது மைய அரசு சார்ந்த நிறுவனங்கள் இருக்கின்றன. அவை இன்று ஆங்கிலம், இந்தி ஆகிய இருமொழிகளைப் பயன்படுத்த வேண்டும் என்பதுதான் கட்டாயம். மாநில மொழிகளைப் பயன்படுத்த வேண்டும் என்பது கட்டாயம் இல்லை. மக்களுக்குப் புரியாத ஒரு மொழியில் மைய அரசு அலுவல் நடத்துவது குடியரசுத் தத்துவத்திற்கு ஏற்றது அல்ல. ஆங்கிலம், இந்தியோடு, மைய அரசின் அலுவலகங்கள் எந்த மாநிலத்தில் இருக்கிறதோ அந்த மாநில மொழியையும் பயன்படுத்த வேண்டும். இது என்னுடைய கருத்து அன்று. சர்க்காரியா குழுமம் இவ்வாறு தெளிவாகக் கூறுகிறது.

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"மைய அரசின், மாநில அரசுகளின் பணிகள் நாட்டின் ஒரு பகுதியில் வாழும் மக்களோடு நேரடித் தொடர்பு கொள்வதாக இருக்கும் பொழுது, இப்பணிகள் அந்த மக்களின் மொழி யிலேயே நடைபெற வேண்டும். ஒரு மக்கள் நல ஆட்சியில் (Welfare State) இது மிகவும் முக்கியமானதாகும். எல்லாப் படிவங்களும், விண்ணப்பத்தாள்களும், கடிதங்களும், இரசீதுகளும், அறிக்கைகளும் அந்தப் பகுதி மக்கள் பேசும் மொழியிலும், ஆட்சி மொழியிலும் இருக்க வேண்டும். மொழிச் சிறுபான்மையினரைக் கணிசமாகக் கொண்ட பகுதிகளில் மாநிலங்கட்கும் இக் கொள்கை முக்கியமானதாகும்". (பத்தி 20.01.29).

இதை மைய அரசு ஏற்றதா இல்லையா என்பது தெரிய வில்லை. தமிழ் மொழிப் பயன்பாட்டில் இது முக்கியமான கூறுபாடு. இதைப்பற்றி அரசியல் கட்சிகட்குள் ஒரு ஒத்த கருத்துத் தேவை. இதை யாரும் குறுகிய நோக்கம் என்றோ, தேசியத்திற்கு எதிரானது என்றோ கருதத் தேவையில்லை. இதைத் தவிர்ப்பது தான் தேசியத்திற்கு எதிரானது, எதிர்ப்பதுதான் தேசியத்திற்கு எதிரானது. சர்க்காரியா குழுமம் தேசியத்திற்கு எதிரான குழுமம் அன்று, குறுகிய நோக்கம் கொண்ட குழுமம் அன்று. தமிழ் மேம்பாடு தமிழ்ப் பயன்பாடு ஒரு மாபெரும் பணி, மகத்தான பணி இதற்கு எல்லோருடைய ஒத்துழைப்பும் தேவை. பரவலாக மக்கள், பரவலாக அறிஞர்கள், பத்திரிகைத் துறையினர், தகவல் – தொடர்புத் துறையினர். பல்கலைக் கழகங்கள் அதில் பங்கேற்க வேண்டும். தமிழ் ஆர்வலர்கள் எல்லோரையும் இணைத்துச் செல்ல வேண்டும். சிறு துரும்பும் பல்லுக் குத்த உதவும். ஒருவரால் குன்று மணியளவு நன்மை வருவதானால் கூட, அதையும் தேடிப் பெற வேண்டும். இது ஒருவர் இருவர் செய்து முடிக்கும் வினை அன்று. ஆனால், ஒருவர், இருவரையும், ஒருவர் தானே எனப் புறக்கணிக்கும் வினையுமன்று. இது அனைவரையும் அணைத்துச் செல்ல வேண்டிய யாத்திரை, புனிதமான யாத்திரை, தமிழன்னை புதிய உலகில் அடியெடுத்து வைக்கப் புறப்பட்டிருக்கும் யாத்திரை. இந்தத் தேரை எல்லோரும் சேர்ந்து இழுக்க வேண்டும். மெதுவாக நகர்ந்தாலும் நிற்காது நகர வேண்டும். ❑

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சுயநலக் கல்வியாளர்கள்

பேராசிரியர் ப.க. பொன்னுசாமி
(சென்னைப் பல்கலை கழக முன்னாள் துணைவேந்தர்)

கல்லூரிக் கல்வி இன்று கலகலத்துக் கொண்டிருக்கிறது. நான்கு வகைக் கல்லூரிகளிலும் சிலிர்த்துக் கொண்ட சில சிக்கல்கள். அரசுக் கல்லூரிகளில் தொழில் வாய்ப்பு! புதிய வகைப் படிப்புகள், ஆசிரியர்கள், போதிய அளவில் இல்லாமை. அரசு உதவிபெறும் தனியார் கல்லூரிகளில் உதவிபெறும் படிப்புகள், சுயநிதிப் படிப்புகள் என்ற முன்–பின் தாழ்வாரங்கள். சிறுபான்மையினர் கல்லூரிகளில் சிறுபான்மை – பொதுநிலை மாணவர் பிரிவினை. சுயநிதிக் கல்லூரிகளில் ஏழை – நடுத்தர வர்க்க மாணவர்களின் காலடிகள் படாத உயரப் படிக்கட்டுகள். தேர்வுத்தாள்களை மதிப்பீடு செய்யும் பணியில் ஈடுபட வேண்டிய நேரத்தில் வெடித்துக் கொண்ட கட்டண உயர்வுக் கோரிக்கை மூட்டிய ஒரு மாத காலப் பணிமுடக்கம். ஏற்றுக்கொள்ள முடியாதென்ற ஊதிய விகிதத்தை முன்வைத்து அறிவிக்கப் பட்டிருக்கும் காலவரையற்ற ஆசிரியர் வேலை நிறுத்தம்.

பளிச்சென்று தெரியும் இந்த நிகழ்வுகளைப் புரிந்து தவிக்கும் பெற்றோர்கள்; இருண்டு தெரியும் எதிர்காலத்தைக் கண்டு அஞ்சித் தமது போராட்டம் தமக்கும் சமூகத்திற்கும் பயனற்றது என்று தெளிந்து – வாய்ப்பு வெளிச்சத்துக்காகவும், வல்லுநர் சமுதாயத்தின் வழி காட்டுதலுக்காகவும் காத்துக் கொண் டிருக்கும் அப்பாவி மாணவர் சமுதாயம். சற்றுக் காலதாமதமாகக் களத்தில் இறங்கியிருக்கும் அரசு. இத்தனை உண்மைகளையும் தெரிந்து வைத்துகொண்டு அறிக்கைப் போட்டியிலும், குட்டை மீன்பிடிப்பு வேட்டையிலும் இறங்கிவிட்ட சுயநிலமிகள்.

நீதிமன்ற இடைக்கால வழிகாட்டுதலில் மாணவர் சேர்க்கை; நாளைய முடிவு எப்படியோ, இன்று சேர்ந்துதானே ஆகவேண்டுமென்று அலையும் மாணவர்களைப் பார்க்கப்

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பரிதாபமாகத் தானிருக்கிறது. ஒரு நல்ல முடிவுக்கு, நிம்மதிப் பெருமூச்சுக்கு – என்ன செய்யலாம் ?

கல்வி நிர்வாகங்களும் கல்வியாளர்களும் அவ்வப்போ தென்ன, அடிக்கடியும் தம் கடமையைச் செய்யத் தவறி விடுவார்கள். சுயநிதிக் கல்லூரிகளை ஏற்றுக்கொண்ட தொடக்கக் காலத்தில் அந்தத் தவறு நடந்தவிட்டதால் உச்சநீதி மன்றம் தொழில் வாய்ப்புச் சுயநிதிக் கல்லூரிகளில் மாணவர் சேர்க்கைக்கும் கட்டண முறைக்கும் ஒரு வழி சொல்லியது. அதே வழி போதுமா என்று இதுவரை கல்வியாளர்கள் மறுபரிசீலனை செய்யவில்லை. அந்த வழியை அதே ஆண்டு அல்லது அடுத்த ஆண்டு அனைத்துச் சுயநிதிக் கல்வி நிறுவனங்களுக்கும் நடைமுறைப்படுத்தியிருக்க வேண்டும். அதற்கென்று இன்று ஒரு புதிய சட்டம் தேவையாகிப் போக, அதையே சிக்கலாக்கிக் கொண்டுள்ளார்கள். இந்தச் சட்டத்தை ஏன் எதிர்க்க வேண்டும்? குறிப்பாக 50 விழுக்காடு இருக்கைகளுக்கு அரசு நிறுவனக் கட்டணம், 50 விழுக்காடு இருக்கைகளுக்கு உயர் கட்டணம் என்ற பகுதியை ஏன் எதிர்க்க வேண்டும்?

அறிவிக்கப்பட்ட சில கட்டண அளவுகள் மாற்றம் பெற வேண்டியனவாகவும் இருக்கலாம். ஒரு கலந்துரையாடலில் அது முறைப்படுத்தப்படலாம். ஒரு வேளை நாளை நீதிமன்றமே ஒரு கட்டண விகிதத்தை முன்போலக் கல்வியாளர் குழுவிடமிருந்து கேட்டறிந்து முடிவு கூறினால் ஏற்றுக்கொள்வார்களா? எதிர்ப்பார்களா?

இருக்கும் சிக்கலெல்லாம் இதுதான்; கட்டணம் அதிக மென்றும் குறைவென்றும் நடக்கும் அறிக்கைப் போர்கள் பற்றி யெல்லாம் மாணவர் / பெற்றோர் சமுதாயம் கவலைப்பட வில்லை. உரிய, உயரிய கட்டணங்களைச் செலுத்த அவர்கள் தயாராகவே உள்ளார்கள். அவர்கள் அஞ்சி மலைப்பதெல்லாம் – நிறுவன வளர்ச்சி / மேம்பாடு என்ற பெயரில் பற்றுச்சீட்டு இல்லாமலும் பெறும், பெரும் தொகையில் ஒரு சிறு பகுதிக்கு மட்டும் பற்றுச்சீட்டுக் கொடுக்கும் கருப்புப் பணம் பற்றித்தான். திரைமறைவில் அல்ல, தொலைபேசியில் கேட்டும், நடை பாதையில் பேசியும் தெரிந்து கொண்டுபோய் நேரில்

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கொட்டிவரும் அந்தக் ''கொட்டணம்'' பற்றித்தான் அவர்கள் நெஞ்சம் பதறிக் கொண்டிருக்கிறது. ஓசைப்படாமல் இது நாள் வரை இந்தக் கொட்டணத்தால் பெருத்துவிட்ட சில நிர்வாகங்கள் தாம் அரசாணைகளைப் பின் நின்று எதிர்ப்பன. சிறு நகர்ப்புறங் களிலும், பின்தங்கிய பகுதிகளிலும் சிக்கிக்கொண்ட சுயநிதிக் கல்லூரிகளுக்கெல்லாம் இன்று குறித்த அளவுக்கு மாணவர்கள் கிடைத்தாலே போதுமென்ற கவலைதான் கப்பி யிருக்கின்றது. அண்மைக்காலத்தில், பெயரால் ஈர்க்கப்பட்ட ஒரு படிப்பு எம்.எஸ்ஸி., சாப்ட்–வேர் இஞ்ஜினீரிங் என்பது. அதற்குக் கேட்கப்படும் கொட்டண எல்லை நான்கு லட்சத்துக்கும் மேலாம்! நாளை சம்பாதிக்கப் போகிறார்களாம். அதற்கு இன்றைய விதைச் செலவாம்! என்ன நீதி இது? ஏழை – நடுத்தரவர்க்க மாணவர்களால் இதுபோன்ற படிப்புகளைப் பெற முடியுமா? இங்கே அரசு தலையிடாமல் வேடிக்கை பார்த்துக் கொண்டா இருக்கவேண்டும்?

சுயநிதிக் கல்லூரிகள் / வகுப்புகள் வியாபார இடங்களாகி விட்டன என்ற பேச்சும் கேட்கிறது. எந்தக் கடையில் – விலை தெரியாத பொருள்கள் விற்பனைக்கு உள்ளன? மண்ணெண் ணெய்க் கடையிலும், பொன் – நகைக்கடையிலும் பொருள் களின் விலைப்பட்டியல் எழுதப்பட்டிருக்கும்? சுயநிதிப் படிப்பு களின் விலை எங்கே எழுதப்பட்டிருக்கிறது?

அமெரிக்காவில் படிக்க நம் மாணவர்கள் போகிறார்கள். நல்ல படிப்புகள்தாம். கடும் போட்டியும்தாம். ஒரு பருவப் படிப்புக்குக் கட்டணம் இது என்று பல்கலைக் கழகங்கள் தெரிவித்து விடுகின்றன. அதற்கு மேல் ஒரு டாலரை அவை கேட்கின்றனவா? இந்த ஊழல் கொட்டண முறையை ஏன் வளர்த்துக் கொண்டோம்?

பல்வகைக் கல்லூரிகளையும் அரசு நடத்திக் கொண்டு உள்ளது, ஒவ்வொருவகைக் கல்லூரியையும், படிப்பையும் முழுமையாக நடத்த் ஆகும் முன் – முதலீடு. ஆண்டுச் செலவு எவ்வளவு? அந்த அளவுக்கான பொருள் வசதியைத் தனியாரிடம் – பலவகைப் பிரிவினரிடம் எதிர் பார்த்தால் – அதை அவர்கள் எப்படிச் சரிகட்டப் போகிறார்கள் என்பதை

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அறிய வேண்டாமா? முன் – முதலீடு கைப்பணமா ? கடன் பணமா ? தெரிய வேண்டும். ஆண்டுச்செலவைக் கட்டணம் மூலம் சரிகட்ட முடியலாம். முன் – முதலீட்டை மாணவர் களிடமிருந்து பெறுவது சாத்தியமா? அதுதான் வழி என்றால் அதற்கான நீண்டகாலத் திட்டம் என்ன? மறைமுகமாக வில்லாமல், முறைப்படி நேரிடியாக மாணவர்களிட மிருந்து பெறும் வழிமுறை, கல்லூரியை / பாடப்பிரிவை அனுமதிக்கும் முன்பே தெளிவாக இருக்க வேண்டும். இங்கே தவறிழைத்துவிட்டு பின்னர் ஒரு கட்டத்தில் கல்லூரி நிர்வாகங் களை 'வியாபாரிகள்' என்று குறைகூறுவதில் பொருளில்லை.

சிறுபான்மையினர் கல்லூரிகள் தம் பிரிவு மாணவர்களை மட்டும் சேர்த்துக் கொள்வதென்றால் அதை ஏற்றுக் கொள்ளலாம். பிற பிரிவு மாணவர்களைத் தம் வசதிக்காக மட்டும் சேர்த்துக் கொள்வதென்றால் அதை எப்படி ஏற்றுக் கொள்ள முடியும்? அப்படி அவர்களைச் சேர்த்துக் கொள்ளும் போது ஒரு முறை இருக்க வேண்டும். அந்த முறையை முன்வைத்தால் ஏன் எதிர்க்க வேண்டும்? சிறுபான்மையினர் நலம் முழுமையாகத் காக்கப்பட வேண்டும். அதேபோது, மற்றப் பகுதியினருக்குத் தீங்கிழைக்கவும் கூடாது. அரசாணையில் என்ன குறை?

நடைமுறையை எளிதாக்க அரசாணைகளிலும் சிறிது மாற்றங்கள் தேவை. மாணவர் சேர்க்கைக்கென ஒவ்வொரு கல்லூரியிலும் அமைக்கப்படும் குழுவுக்கு மண்டலக் கல்லூரிக் கல்வி இணை இயக்குநர் தலைவராக இருப்பதும், விண்ணப்பப் படிவங்களின் படிகளை அந்த இயக்குநருக்கு அனுப்பி வைக்க வேண்டுமென்பதும் நடைமுறைக்குச் சிக்கலானவை. முதலில், ஒரு கல்லூரியின் எந்தக் குழுவுக்கும் கல்லூரி முதல்வர் தான் தலைவராக இருக்க வேண்டும். அந்த உரிமையைப் பறிப்பது சரியில்லை. தவறுகள் தண்டிக்கப்பட வேண்டும். தவறுகளைக் கண்டுபிடிக்கும் வழிமுறைகள் ஏற்கெனவே உள்ளன. இரண்டாவது, கல்லூரிக்கல்வி இணை இயக்குநரின் அலுவலகம் போதிய வசதிகளுடன் இல்லை தன்னிடம் வரும் விண்ணப்பங் களை முறைப்படுத்தி ஒவ்வொரு கல்லூரியிலும் இறுதியாக்கப்படும் சேர்க்கைப் பட்டியலைச் சரிபார்க்கு

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மளவுக்குச் செயல்படும் சூழ்நிலை இல்லை. தவறுகள் சுட்டிக் காட்டப்படும் போது, குறிப்பிட்ட கல்லூரி நிர்வாகத்தை வரவழைத்து அல்லது விவரங்களைப் பெற்று இயக்குநர் நடவடிக்கை எடுக்க வேண்டுமேயன்றி, ஒவ்வொரு கல்லூரியின் செயல்பாடுகளிலும் பங்கேற்றுப் ''பெரிய அண்ணன்'' பாணியில் இயங்கக்கூடாது. சிறிய எண்ணிக்கையில் உள்ள பல்கலைக்கழக ஆட்சிக்குழு / ஆட்சி மன்றக் கூட்டங்களுக்குப் போகமுடியாமல் போய். நிர்வாகங்கள் எதிர்பார்க்கும் உரிய பங்காளியாக இல்லாமலிருக்கும் கல்வித்துறைச் செயலரின் நிலை எல்லாருக்கும் தெரிந்த உண்மைதானே!

கல்வித் தரத்திலும் மாணவர் நலத்திலும் அக்கறை கொண்டவர்களின் விருப்பம் இப்படித்தான் இருக்க முடியும்; (1) தொழில் கல்விக்கு ஒத்துக்கொண்டுள்ள மாணவர் சேர்க்கை முறையை மற்ற கல்விப் பிரிவுகளுக்கும் நடைமுறைப்படுத்தும் அரசாணைப் பகுதிகளை ஏற்றுக்கொண்டு, நீதிமன்றங்களில் உள்ள வழக்குகளை உரியவர்கள் திரும்பப் பெற வேண்டும். அதன் மூலம் அரசுக்கும் தங்களுக்கும் இடையில் ஓர் இரும்புத்திரை இல்லை என்பதைத் தெளிவாக்க அவர்கள் முன்வர வேண்டும். (2) அரசும் உயர் கல்விக் குழுவும் இணைந்து, கல்லூரி நிர்வாகிகளின் பிரதிநிதிகள், நடுநிலைக் கல்வியாளர்கள், ஆசிரியப் பிரதிநிதிகள் ஆகியோர் கொண்ட குழுவைக் கூட்டிக் கலந்து பேசி, ஒப்புக் கொள்ளப்பட்ட உரிய கட்டண மாற்றங்களையும், கல்லூரிகளின் தன்னாட்சியில் நம்பிக்கை வைத்த மாணவர் சேர்க்கை முறையையும் முன்வைக்க வேண்டும்.

தூரப்பார்வையில் சில செயல்பாடுகளையும் அவர்கள் எதிர்பார்க்கிறார்கள்: (1) ஆசிரியர்கள் தங்கள் போராட்டங் களைத் தேர்வுகள் தொடங்கி முடியும் காலகட்டத்தில் நடத்தாமலிருக்க வேண்டும். (2) அரசும், உயர்கல்விக் குழுவும் முக்கிய முடிவுகளை முன் – கூட்டியே எடுத்து, அந்த முடிவுகளால் நடப்பு ஆண்டின் செயல்பாடுகள் பாதிக்கப் படாமல் இருக்கும் வண்ணம் செயலில் இறங்க வேண்டும். (3) ''கட்டணம் மட்டுமே, கொட்டணம் இல்லை'' என்னும் கல்வித் கூடங்கள் மட்டுமே இருக்குமிடம் தமிழ்நாடு என்ற சான்றிதழைப் பெறும் செயலில் அனைவர் கருத்தும் இணைய வேண்டும். □

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முதலில் தமிழ்; பிறகு சீர்திருத்தம்

பேராசிரியர் தமிழண்ணல்

'எழுத்து அறிவித்தவன் இறைவனாகும்'. நம் தமிழகத்தில் இன்று தொட்டிற்பிள்ளை நடக்கத் தெரிந்ததும் பள்ளிக்கு அனுப்பப்படுகிறது. அங்கு A,B,C,Dயும் ஒன், டூ, த்ரீயும் தான் தொடக்கப் பாடம். பிற்பாடு அரைகுறையாக வேனும் தமிழ் எழுத்தைக் கற்பிக்காத, கற்பிப்பதை இழிவென்று கருதுகிற, தெரியாத்தனமாகத் தமிழ் எழுத்தையோ, சொல்லையோ கூறிவிட்டால் தண்டிக்கிற பள்ளிகளே இன்று மிகச் சிறந்த பள்ளிகள். நூற்றுக்கு எண்பது பள்ளிகள் இதே நிலையின வாகும். இது கிராமங்களிலும் ஊடுருவியுள்ளது.

பத்தாம் வகுப்புப் பிள்ளையைத் தமிழில் பத்து வரி எழுதச் சொல்லுங்கள். அதில் இருபது பிழைகள் காணப்படும். குறில் நெடில் தெரியாது. ழகர, ளகர, லகரம் தெரியாது. அவற்றை வேறுபடுத்தி உச்சரிக்க வராது. நமது தூர்தர்சன் அறிவிப்பாளரே, "இந் நிகல்ச்சியை வளங்கியவர்கல்" என்று தமிழில் பெரிய கல்லைத் தூக்கி அடிக்கடி போடுகிறார். இதிலிருந்து தமிழ் தப்பிப் பிழைக்குமா என்று பெருங்கவலையாக இருக்கிறது. நெஞ்சம் நெகிழ்கிறது. உண்மை உள்ளம் படைத்தவர்களுக்குக் கண்ணீர் அரும்புகிறது.

பேரறிஞர்களையும் அரசையும் தாள்பணிந்து கேட்டுக் கொள்கிறோம். முப்பது நாற்பது ஆண்டுகளாகப் பள்ளி முதல் கல்லூரி, பல்கலைக் கழகம் வரை தமிழ் கற்பித்த தமிழாசிரியர் களையும் தமிழையும் சிறிதேனும் மதியுங்கள்! அவர்கள் நாட் பட்ட அனுபவத்தால் சொல்லும் கருத்துகளுக்குச் செவி சாயுங்கள் ! சத்தியமாய்ச் சொல்கிறோம். இன்று நம் சிறார்களில் தொண்ணூறு சதவீதம் பேருக்குத் தமிழ் எழுத்தே தெரியாது; அல்லது அரை குறையாகத் தெரியும்; எந்தவீட்டிலும் ஒரு பத்து வயதுச் சிறாரிடம் தமிழில் தொலைபேசி எண்ணைச் சொல்லிப் பாருங்கள், பரக்கப்பரக்க விழிப்பது தெரியும். கற்பிக்கின்ற ஆசிரியர்களுக்கே பெரும்பாலும் தெரியாது. இதனால்

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மதிப்பெண் பெற்றுத் தேர்ச்சியடைந்த பிறகும், தமிழ் ''எழுத்தறிவில்லா''த் தமிழ் படித்தவர்களையே உருவாக்கி வருகிறோம்!

''மெல்லத் தமிழினிச் சாகும்'' என்று பாரதி பாடவில்லை, யாரோ ஒரு பேதை உரைத்தானாம். 'புத்தம் புதிய கலைகள் மெத்த வளருது மேற்கே, அந்த மேன்மைக் கலைகள் தமிழினில் இல்லை. அதனால் மெல்லத் தமிழ் இனிச்சாகும்' என்று அந்தப் பேதை உரைத்தானாம். தமிழ்த் தாயே பேசுவதாக அப்பாடல் உளது. அந்தப் பேதை, அந்த வார்த்தையைச் சொல்லும்போது நெஞ்சம் பதைக்கிறதாம்!

'இன்று ஒரு சொல்லினைக் கேட்டேன் — இனி
ஏது செய்வேன்? எனது ஆருயிர் மக்காள்!
கொன்றிடல் போலொரு வார்த்தை — இங்கு
கூறத் தகாதவன் கூறினான் கண்டீர் !

புத்தம் புதிய கலைகள் மேலை நாட்டில் வளர்வதால் அதைச் சொல்லும் திறமை தமிழ்மொழிக்கு இல்லை என்பதாகக் கருதி, அந்த மேற்கு மொழிகளே இனிப் புவிமிசை ஓங்கும்; மெல்லத் தமினினிச்சாகும் என்று அவன் பிதற்றினானாம்.

தமிழ்த்தாய் இதைக் கேட்டுப் பதைபதைத்துச் சொல்வதாகப் பாரதியார் பாடுகிறார்.

என்றந்தப் பேதை உரைத்தான்—ஆ !
இந்த வசை எனக்கு எய்திடலாமோ ?
சென்றிடுவீர் எட்டுத் திக்கும் கலைச்
செல்வங்கள் யாவும் கொணர்ந்திங்குச் சேர்ப்பீர் !

தந்தை அருள்வலியாலும்—இன்று
சார்ந்த புலவர் தலவலியாலும்
இந்தப் பெரும்பழி தீரும்—புகழ்
ஏறிப் புவிமிசை என்றும் இருப்பேன்.

தமிழ்த்தாய் வாக்கில், பாரதி சொன்னபடி 'பழிதீரும்; தமிழ்த் தாய் என்றும் இருப்பாள்' என்பதே உறுதி. தமிழர்களாகிய நாம் ஒரு பாடலையோ, நூலையோ,

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முழுமையாகப் பார்ப்பதே இல்லை. மேலும் ஒருவர் சொல்லி விட்டால் போதும். எல்லாரும் கண்ணை மூடிக்கொண்டு அதே தொடரை ஒப்பிப்பதே பழக்கம். நாமும் புத்தகத்தை எடுத்து அப்பாடலைப் பார்த்துவிட்டுச் சொல்வோம் என்ற பழக்கமே இல்லை. இதனால் மேடைதோறும் 'மெல்லத் தமிழ் இனிச்சாகும்' எனப் பாரதி பாடிவிட்டதுபோல், தொனிக்குமாறு பலர் பேசுவதைக் கேட்கும்போது நெஞ்சம் பதைக்கிறது. சிலர் இந்த நிலை வரவேண்டுமென்று உள்ளூர எண்ணுகிறார்களோ என்றும் உள்ளம் நோகிறது. இச் சூழலில்தான் தமிழகம் மட்டுமின்றித் தமிழ் வழங்கும் தேயமெல்லாம் தமிழ் எழுத்தே தெரியாத மக்கள் கோடிக்கணக்கில் இருக்கும் போது இன்னும் ஓர் எழுத்துச் சீர்திருத்தம் இப்போது தேவையா என்ற வினா எழுகிறது.

இன்று கல்வியாளர்கள் அனைவரும் மழலையர் பள்ளி, தொடக்கப் பள்ளி, இறுதி வகுப்புப் பள்ளிகளில் தமிழின் நிலை பற்றியே முதற்கவனமும் முழுக்கவனமும் செலுத்த வேண்டும். சுதந்தரம் பெற்ற சூழலில், ராஜாஜி, அவினாசிலிங்கனார், சி.சுப்பிரமணியம் போல்வாரால் பள்ளிப் படிப்பு முழுவதும் தமிழ் வழிக் கல்வியாக மாறியது. இன்று அரசுப் பள்ளிகள், அரசுசார் மாநகராட்சிப் பள்ளிகள் போல்வன பெரும்பாலும் சரிவர இயங்காகதத்தால், தனியார் நடத்தும் பள்ளிகளிலேயே திறமையுள்ள, வசதியுள்ள பிள்ளைகள் எல்லாம் பெரும் செலவில் சேர்க்கப் படுகின்றனர். அங்கு இந்தி, பிரஞ்சு, சம்ஸ்கிருதம் என எடுத்துப் படித்துத் தமிழை ஒரு பாடமாகக்கூடப் படிக்காத நிலை இன்னும் நீடிக்கிறது. இவற்றையெல்லாம் மாற்ற அல்லவா இப்போது திட்ட மிட வேண்டும்; செயற்பட வேண்டும்? தமிழ் எழுத்தறிவே இல்லாமல் தமிழ்க் குழந்தைகளை வளரவிட்டுவிட்டு, எழுத்துச் சீரமைப்புப் பற்றிப் பேசுவது தகுமா? குழியிலே விழுந்து ஏழுந்திருக்க முடியாமல் தவிப்பவனுக்குக் கைகொடுக்காமல், ஏறெடுத்தும் பாராமல் அவன் போட்டிருக்கும் சட்டை பொருத்தமாக இல்லை; இந்த அளவில் நிறச்சட்டை போட்டால் நன்றாக இருக்கும் என்று விவாதிப்பது 'அறிவியல்' முறை ஆகுமா?

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தமிழகத்தில் எதிர்கட்சிகள் நாளும் பெருகி வருகின்றன. ஒரு கட்சியாவது, தங்கள் வீட்டிற்குள் தங்கள் பேரன் பேர்த்திகள் தங்கள் எதிர்வீட்டில், தெருவில், ஊரில் தமிழைப் புறக்கணிக்கும் பழக்கமும் பள்ளிகளும் பெருகி வருவதை நேரே பார்த்துக் கொண்டிருந்தும் பேசாமல் இருக்கலாமா? எதற்கெல்லா மோ பேரணி, மறியல் நடத்துபவர்கள் இதில் அமைதி காப்பது ஏன்? தமிழ்த் தாயிடம் பணப்பெட்டியும் வாக்குவங்கியும் இருந்தால் இப்படி மௌனம் சாதிப்பார்களா? சாதிக்காகப் பேரணி நடத்துபவர்கள், தமிழுக்காக ஒரு பேரணி நடத்தினால் ஆகாதா? தமிழ் இவர்களுக்கு உரிமை இல்லையா? தமிழைத் தாய் என்று இவர்கள் சொல்லிக் கொள்ள என்ன தகுதி இருக்கிறது ?

முற்போக்கு எழுத்தாளர் சங்கத் தலைவர்கள் சொல்வது போல், வளரும் பிள்ளைகளிடம் ‘தமிழ் வாசிப்புக் குறைந்து வருகிறது. தமிழ்க் கதை நூல்கள்கூட, இன்னும் இருபதாண்டு களில் குப்பைத் தொட்டியில் போடப்படக்கூடும். தமிழில் பேசினால் அன்று விளங்கிக் கொள்வோர் மிக அருகிப் போதல் கூடும். இந்த அரசியல் தலைவர்கள் அன்று ஆங்கிலத்தில் பேசி – அல்லது ஆங்கிலம் கலந்த கொச்சைத் தமிழில் பேசி வாக்குச் சேகரிப்பார்களா?

வருமுன் காப்பதல்லவா அறிவுடைமை? அதனால்தான் மீண்டும் மீண்டும் சொல்கிறோம். நம் கல்வியாளரும் அரசியலாரும் முதலில் கருத்துச் செலுத்த வேண்டியது மழலையர் பள்ளி முதல் பள்ளிகள் அனைத்திலும் தமிழைக் கட்டாயப் பாடம் ஆக்குவது – தமிழையே பாடமொழி ஆக்குவது – தமிழ்க் குழந்தைகள் அனைத்தையும் உலகளாவிய நிலையில் தமிழ் எழுத்தறிவு உடையவர்களாக்குவது, தமிழ் எண்ணறிவு உடையவர் களாக்குவது, தமிழைத் திருத்தமாக உச்சரிக்கும் பழக்கமுடையவர் களாக ஆக்குவது ; தமிழில் அடிப்படை இலக்கண அறிவுடையவர் களாக்குவது! இதுவே இப்பொழுது நம் முதற்கடமை; முழுக்கடமை.

தமிழ் எழுத்தைச் சீர்திருத்தாததால்தான் தமிழ்க் கல்வி வளரவில்லை என்று சொல்ல முடியாது; தமிழ் எழுத்தைச் சீரமைக் காததால் தான் தமிழில் அறிவியல் வளரவில்லை என்று கூறுதலும் இயலாது.

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ஆங்கிலத்தால் பட்டம் பதவி செல்வம் செல்வாக்கு எல்லாம் கிடைக்கும் என்ற மோகமே தமிழை அறவே புறக்கணிக்கத் தூண்டுகிறது. தமிழை உயர்கல்வி கற்கும் மொழியாக ஆக்காததால்தான், தமிழில் அறிவியல் வளராமல் தடுமாறுகிறது. இதைக் காரண காரியத்தோடு விளக்கிக் கூறலாம்.

நம் முன்னோர்கள் நமக்கு எழுத்துச்சுமை எதையும் வைக்கவில்லை. அவர்கள் உயிர் மெய்கள் என்று கூட்டு ஒலி வடிவங்கட்கு, 216 தனி எழுத்துக்கள் தந்தது, எத்துணை எளிமை – எவ்வளவு இடச்சுருக்கம் என்பதை எண்ணிப் பார்க்க வேண்டும். க் என்ற மெய்க்குப் புள்ளி வை; க என்ற உயிர்மெய்க்குப் புள்ளியை எடு என்றதில் எவ்வளவு எளிமை. தமிழில் 216 உயிர் மெய்கள் என, ஏதோ எழுத்துக்கள் அளவிறந்தன போல் கூறுவது தவறு. உயிர் மெய்க்கு வடிவம் காணாதிருந்தால் தமிழை எப்படி எழுத நேரும் என எண்ணிப் பார்ப்போம்.

கடவுள் என்பதை க்அட்அவ்உள் எனலாகும். தழுவியது என்பதை த்அழ்உவ்இய்அத்உ என எழுத நேரும்.

கடவுள் என்பதை உரோமன் எழுத்தில் KATAVUL என எழுத வேண்டும். ‘க’ தனி எழுத்தோ – ஒலியனோ – அன்று. அதற்குத் தனி வடிவம் கண்டதால் எத்துணை எழுத்துச் சுருக்கம்–முயற்சிச் சுருக்கம் – அதனால் பலவகைச் சிக்கனம் என நீள நினைந்து பார்க்க வேண்டும்.

பேரறிஞர் வ.செ. குழந்தைசாமி குறிப்பிடுவதுபோல் உயிர் மெய்க் குறயீடுகள் ா, ெ, ே, ை என நான்கே பெரிதும் பயன்படுவன. அவர் சொல்வனபோல் இகர, ஈகாரக் குறியீடுகளைச் சற்றே தள்ளி எழுதவதால் பிரச்சினை தீரும். வீரமாமுனிவர், பெரியார் கண்டவை எல்லாம் மிக இயல்பானவை; மிக எளியவை; மரபுக்கு ஒத்தவை. அவை முதலிலேயே சட்டம் போட்டு நடைமுறைக்கு வரவில்லை; அரசு தலையிடவில்லை. சீர்திருத்த நினைத்தவர்கள் தாமே முயன்று பழக்கப்படுத்தினார்கள்.

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இப்பொழுது உகர, ஊகார வரிசைகளே பலவாறுள்ளன. ஆனால் இவை இடச்சுருக்கமுள்ளவை என்றும், கணினி வந்த பிற்பாடு இடச்சுருக்கமே முதன்மைப் படுகிறது என்றும் கூறப்படும் கருத்துக்கள் சிந்தித்தற்குரியன.

தமிழ் எழுத்துச் சீர்திருந்தியே உளது. பெருங்குறை யொன்றும் இல்லை. பெரியார் தந்த திருத்தங்களே இன்னும் பலரிடம் கைப் பழக்கமாகவில்லை. மொழிக்கு வழி வழி வரும் மரபு உயிர் போன்றது. மாறுதல்கள் எளிதில் பழக்கமாவதில்லை. ஆங்கில மொழியில் நூறு குறைகள் உள்ளன. சூம்பூ இல் உ ஆவது கிம்பூ இல் அ ஆகிவிடுகிறது. Tension னும் Attention னும் எப்படி ஒரே மாதிரி உச்சரிக்கப்படுகின்றன என யாரும் விவாதிக்கவில்லை. ஆங்கில மொழியைத் திருத்த முயன்றோர் கைவிட்டதுதான் நாம் அறிந்த உண்மை. எழுத்துச் சீர்திருத்தம் பல ஆயிரம் நூல்களில் மாறவேண்டும்; பல கோடி மக்களிடம் சேரவேண்டும்; எழுத்தறிவே இல்லாத சூழலில், புதிய வடிவத்தில் படிப்பவர்கள், பழைய வடிவ நூல்களைப் படிப்பதில் இடர்ப்படுவர். பழைய வடிவப் பழக்கத்தினர்க்குப் புதிய வடிவ நூல்கள் புதிராகிவிடும். பிறமொழிக் கலப்படத்தால் தடுமாறும் தமிழைப் புதிய தமிழ், பழைய தமிழ் என இரண்டாகப் பகுக்க நேரலாம்.

நாம் அன்போடும் பரிவோடும் அனைவரிடமும் வேண்டுவது தமிழைக் குழந்தைகள் படிக்க வைத்து, தமிழ் எழுத்தறிவை உண்டாக்குவதுதான்! ''அவளே இல்லையாம்; பிள்ளை ஐந்தாறாம்'' என்பார்கள். முதலில் தமிழைக் காப்பாற்று வோம்; பிறகு சீர்திருத்துவோம். ☐

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பாஞ்சாலி காட்டும் பக்திநெறி

டாக்டர். தி. முத்து கண்ணப்பர்

மகாபாரதம், பாரதப் பெரு நாட்டின் பழம் பெருங் காவியம். அது போர்க்காவியம், 'மகா பாரதம்' என்ற சொல்லையே 'போர்' என்னும் பொருளைக் குறிப்பதாகக் கருதுவதும் உண்டு.

மகாபாரதப் போருக்கு மூல காரணம் பாஞ்சாலி சபதமே என்று கூறின் மிகையாகாது.

'வீரபராக்கிரமம் மிக்க பண்டவர்களைப் போரில் வெல்வது அரிது. பஞ்சவரைச் சூதாட்டத்தால் வெல்வது தான் ஒரே வழி எளிய வழி என்று கருதுகிறான், நஞ்சு மனம்கொண்ட வஞ்சகன் சகுனி. சகுனி துரியோதனாதியரின் அன்பு மாமன். நீதியும் நேர்மையும் தவறாத பாண்டவர்க்கு, பொல்லாரையழித்து நல்லோரை வாழ வைக்கவே அவதரித்த கண்ணபரமாத்மா, என்றும் பொன்றாத் துணையாய் நின்றது போல், பொறாமையின் முழுவடிவங்களாய்த் தோன்றிய துரியோதனாதியர்க்கு உறு துணையாய் இருந்து அவர்கள் பூண்டோடு அழிவதற்கே துணை நின்றவன் சகுனி.

'சகுனி' என்னும் சொல்லே, பொல்லாதவரை, ஈரநெஞ்ச மில்லாத வஞ்சகச் சூழ்ச்சியாளரைக் குறிக்கப் பயன்படும் சொல்லாக உலக வழக்கில் நிலவுகிறது.

சகுனி சூழ்ச்சி :

அபூர்வ வேலைப்பாடுகள் அமைந்த அற்புதமான மணி மண்டபம் ஒன்றைக் கட்டுவித்துப் பாண்டவர்களைப் பார்க்க வருமாறு அழைக்கத் துரியோதனாதியர்க்குக் கூறினான், சகுனி மாமன். அவ்வாறே மண்டபம் கட்டப்பட்டது. பாண்டவர் களும் வந்து கண்டு மகிழ்ந்தனர். தம்முடன் வந்த பாஞ்சாலியைத் திருதராட்டினரின் மனைவியும், துரியோதனாதியரின் அன்னை யுமான காந்தாரியின் மனையில் தங்குமாறு பணித்து, பாண்டவர் மணிமண்டபத்தில் துரியோதனாதியர் இருந்த போது சகுனி, பொழுதுபோக்காகச் சூதாட வருமாறு

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அழைக்கிறார். சூதின் கேடுகளை நன்குணர்ந்திருந்த தருமன் சூதாட அறவே மறுக்கிறான். பின்னர், சகுனியின் ஏளனமான பேச்சுக்கும் ஏச்சுக்கும் தான் அஞ்சாதவன் என்பதைப் புலப்படுத்தும் வகையில் சூதாட இணங்கினான். விதியும் தருமனுக்கும் மீளாத சதி செய்து விடுகிறது.

தருமன், தன் உடைமைப் பொருள்கள் அனைத்தையும் பணயமாக வைத்து இழந்துவிடுகிறான். மேலும் பணயமாக வைக்க அவனிடம் ஏதுமில்லை. சற்றுத் தயங்குகிறான்; தவிக்கிறான். அதனையுணர்ந்த வஞ்சகச் சகுனி, தன்னையும், தன் சகோதரர்களையும் பணயமாக வைத்து ஆடலாமே என்று கூறிச் சூதினைத் தொடருமாறு சூழ்ச்ச செய்கிறான்.

பகடைக்காய் சகுனிக்கே சாதகமாய் உருண்டு அவனுக்கே வெற்றிமேல் வெற்றியைக் குவிக்கிறது. தம்பிகளையும் தன்னையும் தோற்று மேலும் செய்தவதறியாது சற்றுத் தயங்கிய தருமனை நோக்கி, சகுனி "நீங்கள் ஐவரும் எம்மிடம் தோல்வியுற்று எமக்கு அடிமையாய் விட்டீர்கள். இனி உங்கள் மனைவி திரௌபதியைப் பந்தயமாக வைத்து, திறமையைக் காட்டி ஆடலாமே என்று தருமனின் அவாவைத் தூண்டும் வகையில் கூறுகிறார்.

இந்நிலையை யறிந்து அவையிலிருந்த அனைவரும் ஏதோ பெருங்கேடு விளைய இருக்கின்றதேயென்று மிகவும் கவலையடைகின்றனர். "அது அடாத செயல், பேராபத்துக்கு வழி வகுக்கும் நிகழ்ச்சியாகும்" என விதுரன் அறிவுறுத்துகிறான்.

பின்னர் விதியின் வலியால் சகுனியின் விருப்பப்படியே திரௌபதியையும் பணயமாக வைத்து ஆடித் தோல்வியடைந்தான், தருமன்.

பாஞ்சாலியைச் சபைக்கழைத்தல்

அதன்பின்னர், சகுனியின் கருத்திற்கிணங்கத் துரியோதனன் தேர்ச்சாரதியை ஏவித் திரௌபதியைக் கொணருமாறு கட்டளையிட்டான். ஆனால் பட்டத்தரசியாகிய பாஞ்சாலியை (திரௌபதியை)ச் சாரதியாகிய தான் போய் எப்படி அழைத்து வர முடியும் என்று எண்ணி அஞ்சினான், பிரதிகாமி.

துரியோதனின் ஆணையை மறுக்கவும் முடியாது.

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ஆதலால் திரௌபதியை அழைத்ததாகவும் அவள் வர மறுத்து, 'என்னைத் தோற்றுப் பாண்டவர் பின்னர் தம்மைத் தோற்றாரா, அல்லது தம்மை முதலில் தோற்றுப்பின்னர் என்னைத் தோற்றாரா? அவர்களைத் தோற்ற பின்னர் என்னைத் தோற்றிருந்தால், அது அவர்களுக்கு உரிமையான செயல் அன்று' என்று கூறியனுப்பி விட்டதாகவும் பொய்யாய்ப் புனைந்துறை கூறி ஒருவாறு தப்பிவிட்டான்.

அதனைக் கேட்ட துரியோதனன் கடுஞ்சினம் கொண்டு, தன் தம்பியருள் ஒருவனான துச்சாதனனை அழைத்து, ''ஐந்து கணவர்களுக்கு ஒரு மனைவியாய் உள்ள அத் திரௌபதியை அரசர்கள் பலரும் நிறைந்துள்ள இச்சபைக்குள் உடனே அழைத்து வருக!'' என ஆணையிட்டான்.

திரௌபதி அப்பொழுது காந்தாரியின் மனையில் தங்கியிருந்தாள். துச்சாதனன் நேரே அங்குச் சென்று திரௌபதியை வெறுப்பும் சினமும் கலந்த தொனியில் ''உன் கணவராகிய தருமன், தானாகவே எங்களுடன் சூதாடி அனைத்துப் பொருள்களையும் இழந்து, தன்னையும் தன் தம்பியரையும் இழந்ததோடு முடிவில் உன்னையும் பணயமாக வைத்து இழந்துவிட்டாள். இம்முறையில் அடிமைப் பட்டிருக்கும் நீ என்னுடன் அரச சபைக்கு உடனே வா'' என்று கூறிப்பின்னரும், ''அன்று இந்திரப் பிரத்தத்தில் என் அண்ணன் துரியோதனன் இடறியது கண்டு ஏளனம் செய்து சிரித்தாய் அல்லவா? இன்று அச்சபையில் பலவேந்தர்கள் முன்னிலையில் உன் கணவன் தருமனை நாங்கள் இகழ்ந்து சிரிப்போம். அதனைக் கண்டு நீ பொறுக்கமாட்டாமல் கதறி அழுவதைக் காணப் போகிறோம்!'' என்று கூறி, இழி சொற்களால் ஏசி, தாமரை மலர் போன்ற அவள் கையைப் பற்றி இழுத்தான்.

கணவரைத் தவிரப் பிறர் தீண்டாத கற்புடைய திரௌபதி, கொடிய வேட்டுவர் வலையில் சிக்கித் துடிக்கும் மான் போல நடுங்கித் தன் மாமியார் காந்தாரியிடம் தஞ்சம் புகுவதுபோல் ஓடினாள். ஆனால், கண்ணிலான் மனைவி யாகிய காந்தாரி அவளை அரவணைத்து ஆறுதல் கூறாமல், ''உன்னை அழைப்பவர் அந்நியர் அல்லர்; சுற்றத்தாரே; ஆதலால் நீ அஞ்சாமல் இவன் பின் செல்'' எனக் கூறிவிட்டாள்.

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உடனே, துச்சாதனன் அவளது கூந்தலைத் தன்கைச் செண்டால் பற்றிச் சபையை நோக்கி மூர்க்கமாக இழுத்துச் சென்றான். திரௌபதி, தன் கணவர்கள் அச்சபையில் இருப்பர், தனக்கு உய்வுகிடைக்கும் என்னும் நம்பிக்கையோடு அவன்பின் சென்றாள்.

அவ்வுத்தமியின் பரிதாபமான நிலையைக் கண்டு அந்நகரத்து மக்கள் எல்லாம் வேதனையடைந்தனர். திரௌபதி கூந்தல் அலைய, குணம் அலைய, மானமழிய, மதிகுலையச் சபைக்குள் இழுத்துச் சென்று நிறுத்தப்பட்டாள்.

இந்த அவலக் காட்சியைக் கண்டு அச்சபையில் அமர்ந்திருந்த வீமன் வெகுண்டான். அவன் கை கதாயுதத்தின் மேல் சென்றது. அர்ச்சுனன் கண்கள் அவனது காண்டீபத்தை உற்று நோக்கின. நகுல, சகதேவர்கள் நெஞ்சில் சினம் நெருப்பென மூண்டது. அந்நிலையைக் கண்ட தருமன் அவர்களைக் கையடக்கினான் ''இது நமக்கு உற்ற காலமன்று. எத்தனையோ, கொடுமைகளைப் பொறுத்தீர்கள். அவ்வாறே இதனையும் பொறுத்து அமைதி கொள்ளுங்கள்'' என மெல்ல அறிவுரை கூறினான்.

அதே சமயத்தில் பாஞ்சாலி சபையில் 'நின்று சொல்லோணாத் துயருடன் 'கோ' வெனக் கதறிப் பதறி அழுதரற்றினாள். அதனைக் கண்ட துட்டன் துச்சாதனன் பாஞ்சாலியை நோக்கி ''பன்னாட்டு வேந்தரும் கூடியுள்ள இச்சபையில், இதோ உன் மாமன் திருதராட்டிரன் உள்ளார்; அன்றியும், உன் கணவர்கள் ஐவரும் எதிரே உள்ளனர். இவ்வாறாக, ஏன் நீ கண்ணீர் கலங்க அழுது அரற்றுகிறாய் ?'' என இகழ்ந்து கூறினான்.

பாஞ்சாலி நீதி கேட்டல் :

அதனைக் கேட்ட பாஞ்சாலி, அவையோரைக் கரங்கூப்பித் தொழுது, ''தோள் வளமிக்க மாமனே! கங்கை மைந்தராகிய பீஷ்மரே! அறிவு சான்ற பெரியோர்களே! நீங்கள் இந்தக் கொடுமையைக் கண்டு வாளாவிருத்தல் முறையோ?'' என்று கேட்டாள்.

மேலும், அவையோரை நோக்கி, ''தருமன், சூதாட்டத்தில் தம்மைத் தோற்ற பின்னர், என்னைப் பணயமாக வைத்துக்

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தோற்றாரா? அல்லது முன்பே என்னைத் தோற்ற பிறகு அவர் தம்மைத் தோற்றாரா? என்னை முதலில் தோற்றிருந்தால் இவன் செயல்முறை சரியே; ஆனால் நடந்தது என்ன? நீங்களே சாட்சி. உண்மையைக் கூறுங்கள்!'' என்று மாளாத்துயரிலும் தலை நிமிர்ந்து அவ்வீராங்கனை நீதி கேட்டாள். ஆனால் எவரும் வாய்திறவாமல் அச்சத்தோடு சிலை போல் மௌனமாய் இருந்தனர்.

அப்பரிதாப நிலையக் கண்ட, துரியோதனனின் தம்பியருள் நீதிமானான விகர்ணன், சபையோரை நோக்கி, ''இது முறையோ? என்ன அநியாயம்! தருமன் தன்னைத் தோற்ற பின்னரல்லவா இவளைத் தோற்றார்? எனவே இப்பாஞ்சாலிக்கு இழைப்பது அநீதி. நற்குலத்திற் பிறந்தவர்களல்லீரோ, இங்கு வீற்றிருக்கும் மன்னர்களாகிய நீங்கள்?'' என்று கேட்டான்.

அவ்வாறு கேட்ட விகர்ணனைக் கர்ணனும், துரியோதனாதியரும் கடிந்து பேசி வாயடக்கினர்.

பின்னர் துரியோதனன் துச்சாதனனை நோக்கி ''இன்னே இப்பாண்டவர்களின் ஆடைகளையும், திரௌபதி யின் ஆடையையும் களைந்து விடுக!'' எனக் கூறினான்.

அதனைக் கேட்ட பாண்டவர்கள் அத்துட்டன் தம்மைத் தொடு முன்னர் தாங்களே மேல் உத்தரியங்களைக் களைந்து கீழே எறிந்தனர். பின்னர் அத்துரோகி துச்சாதனன், திரௌபதியை இழுத்துத் துகிலுரிய நெருங்கினான். அக்கொடுமையைக் கண்ட அவையோர் நெஞ்சங்குமுறி நடுங்கி ஏதும் செய்ய இயலாமல் இருந்தனர்.

இதுதான் உச்சக்கட்ட நிலை. பன்னாட்டு மன்னர்கள் அச்சபையில் உள்ளனர். அறநெறியுணர்ந்த ஆசாரியர்களான துரோணர், கிருபர், பீஷ்மர் போன்ற ஆன்றோர் இருந்தனர். ஏன், அப்பாஞ்சாலியை மணந்தவர் ஒருவரா! இருவரா? ஐவரும் எதிரில் அமர்ந்திருந்தனர். ஆனால், அக்கொடுமையைக் கண்டு எவரும் தடை செய்ய வில்லையே! இது சிந்தனைக்குரியது.

பாஞ்சாலி உருகி வேண்டல்:

எவரும் துணைக்கு வாரா நிர்க்கதியான நிலைகண்ட பாஞ்சாலி, பரம்பொருளான எங்கும் நிறைந்த எம்பெருமான் கண்ணனை நெஞ்சில் நிறுத்தி, ''கோவிந்தா! கோவிந்தா!'' என

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இருகரங்கூப்பித் தொழுது உருகி அழுதாள். இக்காட்சியை வில்லிபுத்தூரார் பின்வருமாறு தம் சொல் நயமிக்க பாடலால் சுவையொழுகப் பாடுகிறார்;

''ஆறாகி இரு தடங்கண் அஞ்சனவெம் புனல் சோர அளகம் சோர வேறான துகில் தகைந்த கைசோர, மெய்சோர, வேறோர் சொல்லும் கூறாமல், ''கோவிந்தா! கோவிந்தா! என்று அரற்றிக் குளிர்ந்த நாவில் ஊறாத அமிழ்துஊற உடல்புளகித்து உள்ளமெலாம் உருகினாளே''

(அஞ்சனம் – மை; அளகம் – கூந்தல்; துகில் – ஆடை)

அவ்வபயக்குரலைக் கேட்ட கண்ணபெருமான் பிறர் கண்களுக்குப் புலனாகாமல் – தோன்றாமல் – தோன்றி அப்பாஞ்சாலிக்கு அருள்புரிந்தார்.

பாஞ்சாலியின் ஆடையைப் பற்றி, அத்துட்டத் துச்சாதனன் இழுக்க இழுக்க, ஆயிரமாயிரங் கோடி ஆடைகள் பலவண்ண வண்ணப் பட்டாடைகள் மாளாமல், பெருகிக் கொண்டே இருந்தன. அப்பாதகனும் கை சோர்ந்து, மெய் சோர்ந்து நிலத்தில் வீழ்ந்தான்.

அச்சபையிலிருந்தோர் அனைவரும் மெய்சிலிர்க்க அக்காட்சியைக் கண்டு, பாஞ்சாலியின் கற்பு நெறியையும், பக்திப் பெருக்கையும் வியந்து போற்றினர். இவ்வற்புதக் காட்சியை வில்லிபுத்தூரார் தம் பொற்புறு கவிநயந் தோன்றப் பின்வருமாறு பாடியுள்ளார் :

''உடுத்ததுகில் உணர்வில்லான் உரிந்திடவும் மாளாமல் ஒன்றுக்கு ஒன்று ஆங்கு
அடுத்தநிறம் பற்பல பெற்று ஆயிரம் ஆயிரம் கோடி ஆடையாகக்
கொடுத்தருள, உலந்தன பட்டு இருந்த தனிக்கூடம் கொள்ளாது ஒடி
எடுத்தனர் பற்பல வீரர் உரிந்தோனும் சலித்து இருகை இளைத்து வீழ்ந்தான்''

எனவே, இவ்வுலகில் உற்றார், உறவினர், உடன்பிறந்தார், தொட்டு மணந்த துணைவர் எவரும் நமக்கு இறுதியில் துணையாக மாட்டார். நம்மைப் படைத்துக் காக்கும் அப் பரம்பொருள் ஒன்று தான் நமக்கு முற்ற முடிந்த துணை; புகலிடம். அவனைச் சரணடைந்து அவனுடன் ஒன்றி விடுவதே – அந்தச் சரணாகதிதான் – நமக்கு நிலையான கதி. அதுதான், பாஞ்சாலி காட்டும் பக்தி நெறி! □

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தமிழில் அறிவியல் புனைகதை இலக்கியம்

பேராசிரியர் மணவை முஸ்தபா

காலக் கண்ணாடியாக அமைவது இலக்கியம். காலத்தின் போக்குக்கும் தேவைக்குமேற்ப உருப்பெறும் இலக்கியமே கால வெள்ளத்தை எதிர்கொள்ளும் திறம் பெற இயலும். வாழ்க்கை அனுபவங்களின் பிழிவாக, வாழ்க்கையினின்றும் எழும் இலக்கியமே வாழக் கற்றுத் தரும் பெற்றியுடையதாக விளங்குகிறது.

இலக்கியப் போக்குபற்றி ஆழச் சிந்திக்கமுயலும் ஒவ்வொரு வரும் கடந்த கால இலக்கியப் போக்குகளை நன்கறிய வேண்டும். நிகழ்கால இலக்கியத் தன்மைகளை அலசி ஆராய வேண்டும். இவ்விரண்டின் அடிப்படையில் எதிர்கால இலக்கியப்போக்கு எவ்வகையில் அமைதல் வேண்டும் என்பதைப் பற்றி ஆழச் சிந்தித்துத் தெளிய வேண்டும். அப்போதுதான் காலத்தின் போக்குக்கேற்ப – விரைந்து ஏற்பட்டு வரும் வளர்ச்சிக்கேற்ப ஈடுகொடுக்கும் வகையில் இலக்கியம் வளரவும் வளம் பெறவும் இயலும்.

இது அறிவியல் ஊழி. அறிவியலின் துணையில்லாமல் அரையங்குல வாழ்வையும் நகர்த்த முடியா நிலை. அந்த அளவுக்கு அறிவியல், வாழ்வின் அனைத்து அம்சங்களிலும் அழுத்தம் கொண்டு நிலை பெற்றுள்ளது.

ஆயினும், அறிவியல் நம் வாழ்வில் ஏற்படுத்தியுள்ள தாக்கத்திற்கேற்ப நம் மக்களிடையே அறிவியல் உணர்வும்— அறிவியல் சிந்தனையும் – அறிவியல் கண்ணோட்டமும் ஏற்பட்டுள்ளதா? என்றால் இல்லை என்றே கூறவேண்டியுள்ளது. மக்களிடையே அறிவியல் மனப்பான்மையேற்பட வேண்டு மென்றால் அறிவியல் அறிவு இலக்கியத்தின் மூலமாக ஊட்டப்பட வேண்டும். இலக்கியம் வழியாகப் பெறும் உணர்வும் சிந்தனையும் உள்ளத்தில் அழுத்தமாகப் படிய, அதுவே வாழ்வின் அனைத்து அம்சங்களிலும் வெளிப்பட, நாம் அறிவியல் மனப்பான்மையாளர்களாக உருமாற்றல் பெற வாய்ப்பாயமைகிறது.

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அறிவியல் அறிவை எளிதாக மக்களிடையே பரப்பும் ஆற்றல்மிகு உத்தியாக அமைந்துள்ளதே புனைகதை இலக்கியப் படைப்புகள். அறிவியல் படைப்பிலக்கியச் சிறப்பை முழுமையாய் உணர்ந்து தெளிய அறிவியல்–இலக்கியத் தனிப் பண்புகள் எத்தகையன என்பதை அறிந்துரை வேண்டும்.

அறிவியல் என்றால் என்ன? இதற்குச் சுருக்கமாக "மனிதன் தன்னையும் தன்னைச் சுற்றியுள்ள சுற்றுப்புறத்தையும், தான் காணும் இயற்கைச் சூழலையும், அவற்றில் மறைபொருளாய் அமைந்துள்ள ரகசியங்களையும் தன் சொந்த முயற்சியால் அறிவின் துணைகொண்டு சோதனைகளின் உதவியோடு தெளிவாய்ப் புரிந்து கொள்ளும் முயற்சியே அறிவியலாகும்" எனக் கூறலாம்.

இதிலிருந்து அறிவியல் என்பது அறிவை அடித்தளமாகக் கொண்டு ஆயும் முயற்சி என்பது பெறப்படுகிறது. நாம் மேற்கொள்ளும் ஆய்வு எத்தகைய தாயினும் "என்ன? ஏன்? எப்படி?" என்ற கேள்வி உலைக் களத்தில் இடப்பட்டு சோதனையில் கிடைக்கும் முடிவின் அடிப்படையில் உருபெறுவது அறிவியலாகும். இதில் முனைப்பாக ஈடுபடுவது அறிவும் ஆராய்ச்சியுமே ஆகும்.

இலக்கியத்தின் தன்மை இதனினும் வேறுபட்டதாகும். இதில் ஆக்க அறிவுபூர்வமாக விடுக்கப்படும் கேள்விக்கணை களைவிட உணர்ச்சிபூர்வமாக எண்ணுவதற்கே முதலிடம். மனதுக்கு மகிழ்வூட்டும் இன்ப உணர்வே இலக்கியத்தின் உயிர்மூச்சு. "ஒரு மொழியின் வாயிலாக வாழ்க்கை முறையை எடுத்தியம்புவதுதான் இலக்கியம்", என ஹட்சன் இலக்கியத் தன்மைக்கு இலக்கணம் வகுத்துக் கூறியுள்ளார்.

அறிவியல் – இலக்கியம் ஆகிய இரண்டின் தனித்தன்மை களும் ஒருருக்கொண்ட நிலையில் அமைவது 'அறிவியல் இலக்கிய' உத்தி.

இலக்கியத்திற்கும் அறிவியல் இலக்கியத்திற்கும் இடையே மிக முக்கிய வேறுபாடு உண்டு.

இலக்கியத்தில் மொழி முதன்மை நிலை பெறுகிறது. அதே

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சமயம் 'அறிவியல் இலக்கியத்தைப் பொருத்தவரை மொழியைக் காட்டிலும் 'பொருள் முதன்மைபெறுகிறது. இந்த முக்கிய வேறு பாட்டை மனத்திற்கொண்டே அறிவியல் இலக்கியத்தை அணுகுதல் வேண்டும்.

தமிழ் இலக்கிய வளர்ச்சியைப் பொறுத்தவரை பண்டு தொட்டே அறிவியலும் இலக்கியமும் தாமரை மேல் தண்ணீராகவே இருந்து வந்துள்ளன. இலக்கியத்தினுடே அறிவியல் செய்திகள் ஆங்காங்கே சிறு அளவில் இடம் பெற்றனவே தவிற, அறிவியலுக்கு முக்கியத்துவம் தரும் வகையில் அறிவியல், தொழில் நுட்பச் சார்புள்ள தமிழ் இலக்கியங்கள் உருவாகவில்லை என்றே கூற வேண்டும். வானோங்கிய மாடமாளிகைகளையும் கூட கோபுரங்களையும் உருவாக்கிய தோடு, உலகெலாம் கப்பல் செலுத்தி வாணிகம் செய்துவந்த தமிழன் தன் அறிவியல் தொழில்நுட்பத்திறனை விளக்கும் செய்திகள் இலைமறைகாயாக இலக்கியங்களில் இடம்பெற்ற போதிலும், இலக்கிய மெருகோடு அவை தனி இலக்கிய நூல்களாக வடிவெடுக்க வில்லையென்றே எண்ணத் தோன்றுகிறது. அவ்வாறு உருவாக்கப்பட்டு இருந்தாலும் அவை மக்கள் மனத்தை ஈர்க்கவல்ல இலக்கியத்தன்மை பெறாமையால், சுவையூட்டத் தவறிய அறிவியல், தொழில்நுட்ப நூல்களாக அவ்வத் தொழில் சார்ந்த மக்களிடையே மட்டும் வழங்கத் தக்கனவாக, குறுகிய எல்லைக்குள் முடங்கும் நிலைபெற்றன. இதனால் நிலைபேற்றுத்தன்மை இழந்தனவாக, கால வெள்ளத்தால் அடித்துச் செல்லப்படலாயின. இன்றும்கூட எஞ்சிய சித்த மருத்துவம் போன்ற அறிவியல் சார்ந்த நூல்கள் குறுகிய சித்த மருத்துவ குடும்ப வட்டத்துக்குள் வழங்கி வருவனவாகவே உள்ளன. மக்களை இன்புறுத்தும் இலக்கிய இன்ப உணர்வோடு தொடர்ந்து பயணம் செய்ய இயலாத எத்துறைலும் பின்தங்கி அழிவது அண்மைக்காலம்வரை இருந்துவந்த தவிர்க்க இயலாத நிலையாகும்.

எனினும், சங்கத்தமிழன் வியக்கத்தக்க வகையில் அறிவியல் அறிவு பெற்றிருந்தான் என்பதை இலக்கியங்கள் மூலம் அறியும் போது நமக்கு வியப்பும் திகைப்பும் ஏற்படவே

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செய்கிறது. சான்றாக, இந்நிலவுலகமானது மண், ஆகாயம், காற்று தீ, நீர் ஆகிய ஐம்பூதங்களால் ஆகியது என்பதை

''மண்டிணிந்த நிலனும்
நிலனேந்திய விசும்பும்
விசும்புவதைவரு வளியும்
வளித்தலைஇய தீயும்
தீமுரணிய நீரும் என்றாங்கு
ஐம்பூதத்தியற்கை''(புறம்–2)

என்ற புற நானூற்றுப்பாடல் வரிகள் ஐம்பூதங்களும் எதிலிருந்து எது உருவாகியது என்பதை வரிசைப்படுத்திக் கூறுகிறது.

வானத்திலிருந்து காற்றும், காற்றிலிருந்து தீயும் தீயிலிருந்து நீரும், நீரிலிருந்து நிலமும் தோன்றியதை,

''கருவளர் வானத்திசையிற்றோன்றி
உருவறிவாரா ஒன்றன் ஊழியும்
உந்துவளி கிளர்ந்த ஊழூழ் ஊழியும்
செந்தீச் சுடரிய ஊழியும் பனியொடு
தன்பெயல் தலைஇய ஊழியும் அவையிற்
நுண்முறை வெள்ள மூழ்கியார் தருபு ——
உள்ளீடாகிய இருநிலத்தூழியும்'' (பரி–2)

''நெருப்புக்கோளமாக இருந்த பூமி குளிர்ந்து, பனிப்படலத்தால் சூழப்பட்ட நிலைமாறி, நிலம் தோன்றியது பற்றி உலக எண்ணமே – அவை நிகழப் பல ஆண்டுகள் ஆயின எனும் இன்றையக் கருத்துக்களோடு பொருந்தி வருவதைக் காணும்போது பழந்தமிழர் கொண்டிருந்த அறிவியல் அறிவும் உணர்வும் நம்மைத் திகைப்பில் ஆழ்த்தவே செய்கின்றன.

காலப்போக்கில் அகம்–புறம் என்று வாழ்ந்த தமிழன் சமயத்தாக்கங்களால், தத்துவச் சிந்தனைகளால் இகம்–பரம் என வாழத் தலைப்பட்டான். அவன் வாழ்க்கைத்தடம் முற்றாக மாறியது.

இருபதாம் நூற்றாண்டில் அவனது கலையும்,

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இலக்கியமும் ஆங்கிலேயர் உறவால் புதிய வடிவம் பெறலாயின. பல்வேறு புதிய வடிவங்களில் கலை, இலக்கியங்கள் வெளிப்படலாயின. அவற்றுள் குறிப்பிடத்தக்கவை உரைநடை கட்டுரை, சிறுகதை, புதினம், ஒரங்க நாடகம், முதலியனவாகும்.

மேலைநாட்டுத் தாக்கங்கள் கீழை நாடுகளில் முழுமையாக எதிரொலித்தன எனலாம். அதிலும் ஆங்கிலேயர்களின் ஆதிக்கத் திற்குட்பட்ட நம் நாட்டில் முழு அளவில் எதிரொலி இருந்ததில் வியப்பில்லை.

அறிவியல் தொழில் நுட்ப வளர்ச்சியும் அதன் விளைவாக இங்கிலாந்தில் ஏற்பட்ட தொழிற்புரட்சியும் மக்களின் வாழ்க்கைப் போக்கையே மாற்றியமைத்தன. அறிவியல் பூர்வமாகச் சிந்திப்பதும் செயல்படுவதும் தவிர்க்க முடியாத தாகியது. இதன் அடிப்படையில் கலைக்குதவாத கற்பனைப் படைப்புகளைவிட அறிவியல் பூர்வமான அறிவியல் சார்ந்த இலக்கியப்படைப்புகள் மக்களைப் பெரிதும் கவர்ந்தன. ஏற்பட்டிருந்த அறிவியல் வளர்ச்சிக் கூறுகளை அடித்தளமாக அமைத்து, மேல் வளர்ச்சியை இலக்கியப் போக்கில் கற்பனையாக உருவாக்கும் முயற்சிகள் அறிவியல் உணர்வும் சிந்தனையும், எழுத்தாற்றலுமிக்க ஆங்கில இலக்கியப் படைப்பாளிகளால் மேற்கொள்ளப்பட்டன. அத்தகைய அறிவியல்பூர்வமான இலக்கியப் படைப்புகளும் மக்கள் மத்தியில் பெரும் வரவேற்பைப் பெற்றன. இவ்வாறு மக்களிடையே அறிவியல் உணர்வையும் அறிவையும் கண்ணோட்டத்தையும் உண்டாக்க அறிவியல் இலக்கியங்கள் பெருந்துணையாய் அமையலாயின.

மேனாட்டில் உருவாகிய இந்நிலை காலனி நாடுகளி லெல்லாம் கூட பரவும் நிலை ஏற்பட்டன. எனினும், ஏற்பட வேண்டிய அளவுக்கு அறிவியல் இலக்கியத்தாக்கம் இங்கு புடைப்பிலக்கியப் போக்கில் ஏற்படாமைக்குக் காரணம் சமயத்தாக்கம் இருந்த அளவுக்கு அறிவியல், தொழில்நுட்பத் தாக்கம் படிப்பாளிகளிடையேயும், பொதுமக்களிடையேயும் இல்லாமற்போனதுதான்.

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மேலை நாட்டில் கூட பத்தொன்பதாம் நூற்றாண்டில் அறிவியல் புனைகதைகள் உருவாக்கப்படடபோதிலும் அவை மக்களின் ஆதரவை இருபதாம் நூற்றாண்டில்தான் அதிக அளவில் பெற முடிந்தன. அன்று அறிவியல் கற்பனைக் கதைகளில் விவரிக்கப்பட்ட பல கற்பனைச் சாதனங்கள், கருவிகள், பிற்காலத்தில் ஒரு சில திருத்தங்களுடன் அறிவியல் அடிப்படையில் உண்மையாகவே உருவாக்கப்பட்டு பயன்படுத்தப்பட்டன என்பது வரலாறு தரும் உண்மையாகும்.

அறிவியல் சிறுகதைகளும் நெடுங்கதைகளும் ஹெச்.ஜி. வெல்ஸ், ஐசக் அசிமோவ், பால் ஆண்டர்சன், ப்ராப்ரி, ராபர்ட் அலைன், ஜூல்ஸ் வெர்ன் போன்ற அறிவியல் இலக்கிய எழுத்தாளர்கள், அறிவியல் அறிவும் படைப்புத் திறனும் ஒருங்கே வாய்க்கப்பெற்றவர்களாக பலப்பல படைப்பிலக்கியங்களை ஆங்கில மொழியில் எழுதி வெளியிடலானார்கள். காலப்போக்கில் இவை மக்களிடையே பெரும் வரவேற்பைப் பெற்றன. ஆங்கிலேயர்களால் மட்டுமல்லாது ஆங்கிலம் அறிந்த பிறநாட்டு வாசகர்களும் இப்படைப்பிலக்கியங்களை விரும்பிப் படிக்கலாயினர்.

ஆங்கில மொழி அறிவியல் இலக்கியங்களைப் போலவே தமிழிலும் உருவாக்க வேண்டும் என்ற வேட்கை தமிழ் எழுத்தாளர்களிடையே ஏற்பட்ட போதிலும் அறிவியல் அறிவும் படைப்பிலக்கியத் திறனும் ஒருங்கே வாய்க்கப்பெற்றவர்களின் எண்ணிக்கை விரல்விட்டு எண்ணத்தக்க அளவிலேயே இருந்தன. அறிவியல் அறிஞர்கட்குப் படைப்புத்திறன் குறைவாக உள்ளது. படைப்பாற்றல் உள்ளவர்கட்கு அறிவியல் அறிவு குறைவாக உள்ளது. இத்னால் தமிழ்மொழியில் அறிவியல் இலக்கிய வளர்ச்சி பாராட்டத்தக்க அளவில் மிகச் சிறப்பாக இல்லை என்ற கசப்பான உண்மையைக் கூறாமலிருக்க முடியவில்லை.

படைப்பிலக்கிய ஆசிரியனுக்கு மட்டுமல்ல, படிக்கும் வாசகனுக்கும் படைப்பிலக்கியத்தினுடே விவரிக்கப்படும் அறிவியல் செய்திகளைப் புரிந்து கொள்ளும் அளவுக்கு

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அறிவியல் அறிவும் உணர்வும் இருக்க வேண்டுவது அவசிய மாகும். அத்தகைய வாசகர்களின் எண்ணிக்கை குறைவும் அறிவியல் படைப்பிலக்கிய வளர்ச்சிக் குறைவுக்கு ஒரு காரணம். இந்நிலை அன்று மட்டுமில்லை, இன்றும் பெருமளவில் மாறியுள்ளதாகக் கூற முடியவில்லை.

இன்னும் சொல்லப்போனால், தமிழ் வாசகர்கள் அறிவியல் இலக்கியத்திற்கு முதன்மையளிக்கும் மனப்போக்கை இன்றும் பெறவில்லை என்றே கூறவேண்டும். 'பொழுது போக்கு' இலக்கியத்திற்கு அளித்து வரும் முக்கியத்துவத்தில் ஒரு சிறு பகுதியைக்கூட 'பொழுதைப் பயனுள்ள முறையில் ஆக்கும்' அறிவியல் படைப்புகளின் பால் எழுத்தாளர்கள் செலுத்த வில்லை என்பது தான் உண்மை நிலை.

அறிவியல் புனைகதைகள் அதிகம் வெளிப்படாமைக்கு இதழ்களும் ஒருவகையில் காரணமாகும். வணிக நோக்கை அடிப்படையாகக் கொண்ட தமிழ் இதழ்கள் பலரும் விரும்பிப் படிக்கும் பாலுணர்வு போன்ற தன்மைகள் விஞ்சி நிற்கும் கதைகளை வெளியிட்டு பெரும்பான்மையான வாசகர்களை மகிழ்விப்பதில் காட்டும் ஆர்வத்தில் பத்து விழுக்காடுகூட அறிவியல் பூர்வமாக சிந்திக்கத் தூண்டும் அறிவியல் புனை கதைகளுக்கு இடமளிக்க விரும்புவதில்லை. இதனால், அரிதாக உருவாகும் அறிவியல் புனைகதைப் படைப்பிலக்கியங்கள் இதழ்களை வாயிலாக எளிதில் வெளிவந்து வாசகர்களை சென்றடைய வழியில்லாமல் போய்விடுகிறது.

இதே போன்ற சூழல் ஆங்கில இலக்கிய உலகில் நிலவிய போது அச்சூழலை மாற்ற அவர்கள் மேற்கொண்ட செயற் பாடுகள் சுவையான வரலாறாகும்.

இருபதாம் நூற்றாண்டின் தொடக்கத்தில் ஆங்கில மொழியில் அறிவியல் புனைகதைகளை எழுத ஆரம்பித்தனர். இவைகளை அக்காலத்திய சிறந்த இதழ்கள் எனப் போற்றப்பட்ட இதழ்கள் எதுவும் வெளியிட முன்வரவில்லை. எனினும், அக்கால அறிவியல் புனைகதை எழுத்தாசளர்கள் இதற்காக மனம் சோர்ந்து விடவில்லை. புதிதாக முளைவிட்டிருக்கும்

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புதுவகையான இலக்கிய வடிவத்தை ஏற்க, சிறிது காலம் பிடிக்கவே செய்யும். அதுவரை காத்திராமல் எதிலாவது அவற்றை வெளியிட்டு, வாசகர்களிடையே ஆர்வத்தூண்டலை உருவாக்க முயல்வதே புத்திசாலித் தனம், எனக் கருதி அறிவியல் புனைகதை எழுத்தாளர்கள் தங்கள் படைப்புக்களை தரம் குறைத்து இதழ்களில் வெளியிடலாயினர். இவ்விதழ்கள் தாங்கள் வெளியிடும் படைப்புகளைவிட அவற்றிற்கான படங்களிலே அதிகக் கவனம் செலுத்தி வந்தன. பகட்டான படங்கள் மூலம் வாசகர்களை ஈர்ப்பதே அவற்றின் நோக்கமாகும். நாளடைவில் இத்தகைய அறிவியல் புனைகதைகளை வெளியிடுவதற் கென்றே இதழ்களும் தோற்றுவிக்கப்பட்டன என்பது இதழியல் வரலாறு தரும் உண்மையாகும்.

காலப்போக்கில் அறிவியல் புனைகதைப்படைப்புகள் வாசகர்களை ஈர்த்ததோடு தரமான இலக்கியப் படைப்புகள் என்ற மகுடத்தைத் தரித்துக் கொள்ளவும் முயன்றன. இதன் மூலம் தரம் தாழ்ந்த இதழ்களும்கூட, தங்கள் தரத்தை உயர்த்திக் கொள்ள லாயின. வாசகர்களும் வழக்கமான படைப்புகளைக் காட்டிலும் இத்தகைய அறிவியல் அடிப்படையிலான படைப்புகளைப் படைப்பதன் மூலம் தங்கள் அறிவையும் தரத்தையும் கூட உயர்த்திக் கொள்ள வாய்ப்புப் பெறலாயினர். அறிவியல் புனைகதை எழுத்தாளர்கள், தங்கள் புதுவகை இலக்கியத் துறையின் மூலம் வியக்கத்தக்க விஞ்ஞான முன்னேற்றத்திற்கு ஏற்ற நிலையுள்ளவர்களாக வாசகர்களை உருவாக்கிய மனநிறைவும் பெறலாயினர். இவ்வாறு அறிவியல் கல்வி கற்பிக்கும் ஆசிரியர்களாக, அறிவியல் படைப்பிலக்கிய ஆசிரியர்கள் தங்களை உயர்த்திக் கொண்டனர் எனலாம்.

இயல்பாகவே அறிவியல் துறையின் வளர்ச்சி சமுதாயத்தின் அனைத்துத் துறைகளின் விரைவான வளர்ச்சிக்குத் தெரிந்தோ, தெரியாமலோ அடிப்படைக் காரணமாய் அமைந்து வருவதை மறுப்பதற்கில்லை. சமூக அமைப்பில் பலவிதமான பாதிப்பு களையும் மாற்றங்களையும் அவற்றின் அடிப்படையிலான முன்னேற்றங்களையும் அறிவியல் வளர்ச்சி ஏற்படுத்தி வருகிறது, அதற்கேற்ப தனிமனித

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வாழ்வும் முன்னேற்றம் காண்பது தவிர்க்க முடியாததாகும். இதனை விரைந்து ஏற்கும் மன நிலையை அறிவியல் புனைகதை இலக்கியங்கள் வாசகர்களிடையே ஏற்படுத்துவது சர்க்கரைப் பந்தலில் தேன்மாரி மொழிந்ததற் கொப்பாகும் எனில் அஃது மிகையன்று.

அறிவியல் இலக்கியப் படைப்புகள் வாசகர்களிடையே எத்தகைய விளைவுகளை உருவாக்குகின்றன என்பதை 'கேலிக்ஸி சைன்ஸ்ஃபிக்ஷன்' எனும் இதழைத் தொடங்கிய ஹோரஸ் எனும் இதழாசிரியர்,

''ஓர் ஊழியின் ஆவல்கள், நம்பிக்கைகள், அச்சங்கள், மன உலைவுகள் ஆகியவற்றை அறிவியல் புனைகதைகளைப் போல் வேறெதுவும் வெளிப்படுத்துவதில்லை. அதன் குறைபாடுகளையும் அறுதியிட்டுக் கூறுவதில்லை''

எனக் கூறியுள்ளது சிந்திக்கத்தக்கதாகும்.

அறிவியல் புனைகதைகளின் கருப்பொருள்கள் நாளடைவில் விரிந்து கொண்டே செல்லலாயின. அறிவியல் கதைகள் பெரும்பாலும் விண்வெளிப் பயணங்களையே கருவாகக் கொண்டு படைக்கப்பட்டன. நாளடைவில் விண்வெளி இசை நாடகங்களாகப் பரிணமிக்கவும் அவை தவறவில்லை.

மேலும், இவ்வறிவியல் கதைகள் காலப் பயணம், விண் வெளிக் குடியேற்றம், பெரும் அழிவுகள், பல்வகைக் கற்பனை உலகுகள், ஊக முன்னறிவிப்புகள், அறிவியல் உண்மைகள் பற்றிய விளக்கங்கள் அடங்கிய இலக்கிய வகையாகும்.

இனி, அறிவியல் புனைகதை எத்தகைய நோக்கில் அணுகப்பட்டது, இப்போது எத்தகைய கண்ணோட்டத்தோடு அணுகப்பட்டு வருகிறது என்பதை ஆய்ந்தறிவது கடந்த கால அறிவியல் இலக்கிய வளர்ச்சிப் போக்கைப் புரிந்துகொள்வ தோடு இன்றைய நிலையையும் நாளைய எதிர்பார்ப்பையும் கூட உரிய முறையில் சிந்தித்துத் தெளிய ஏதுவாகும்.

'எது அறிவியல் புனைகதை?' என்பதற்கான விளக்கங்கள்

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அவரவர் மனப் போக்குக்கும் அறிவியல் அறிவிற்குமேற்ப வழங்கப்பட்டு வருகிறது. ஒவ்வொரு அறிவியல் புனைகதைப் படைப்பிலக்கிய ஆசிரியர்களும் நூல் பதிப்பாசிரியர்களும் தாங்கள் கூறும் விளக்கமே பொருத்தமானது எனத் தர்க்கம் செய்வோரும் உண்டு. இவற்றினூடே 'அண்டவெளி நடனக் காரர்கள்' (The Cosmic Dancers) என்ற நூலில்,

> "அறிவியல் புனைகதை என்பது, அறிவியலிலும் சமுதாயத்திலும் ஏற்படும் மாறுதல்களைத் தன்னகத்தே கொண்டுள்ள புனைகதை வகையாகும். நிலையான அறிவியல் வாய்ப்பாடுகளுக்கு எதிரான அறிவாராய்ச்சி விரிவாக்கம், புணராய்வு, பெருமாற்றம் ஆகியவற்றை அது கூறுகிறது. நிலையான வாய்ப்பாட்டை விடுத்து மாறுதலுக்கு இடமளிப்பதாயும் இயற்கையுடன் இயைந்ததாயும் இருக்கக் கூடிய புதிய கண்ணோட்டத்தை உருவாக்குவது இப்புனைகதை வகையின் நோக்கமாகும்".

என்ற விளக்கம் பல ஐயப்பாடுகளை அகற்றி தெளிவேற்படுத்து கிறது. பல புதிய உண்மைகளையும் புலப்படுத்துகிறது.

ஆனால், இந்த உணர்வின் அடிப்படையில் தமிழில் அறிவியல் புனைகதை இலக்கியங்கள் உருவாக்கப் படுகின்றனவா என்ற கேள்விக்கு உரிய பதில் பெறுவது அவ்வளவு எளிதல்ல.

அறிவியல் புனைகதை முயற்சிகள் சென்ற சில ஆண்டு களாக ஒரு சிலரால் மேற்கொள்ளப்பட்டு வந்த போதிலும் அவைபெரும் வெற்றிக்குரியனவாக அமையாதது நம் முனைப்பான ஆய்வுக்குரிய தொன்றாகும்.

அறிவியல் புனைகதைகள் தமிழில் அறவே இல்லை என்ற நிலையை போக்கும் வகையில் அறிவியல் அறிவும் இலக்கிய படைப்புத்திறனுமிக்க ஒரு சில எழுத்தாளர்கள் பல்வேறு முயற்சியை மேற்கொண்டு வந்துள்ளனர். இன்றும் முயற்சியைத் தொடர்ந்து கொண்டு வருகின்றனர். அவர்களில் குறிப்பிடத் தக்கவர்கள் கணிப்பொறி வல்லுநர் சுஜாதா (ரங்கராஜன்), திரு

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மாலன், டாக்டர் ஸ்ரீதரன், டாக்டர் செம்மல் போன்ற சிலரைக் குறிப்பிடலாம். இவர்களது அறிவியல் இலக்கியப் படைப்புகளும் முயற்சி என்ற அளவில் அமைந்துள்ளனவே தவிர அசிமோவ் போன்றவர்களின் உயர்தரப் படைப்புத் தரத்தைப் பெற இயலவில்லை. சுஜாதா போன்றவர்கள் வார, மாத இதழ்களின் மூலமும் தொலைக்காட்சி, திரைப்படம் போன்ற பல்வேறு செய்தித் தொடர்புச் சாதனங்களின் மூலம் அறிவியல் கதைகளைப் புனைந்து வெளிப்படுத்தி னாலும் அவை மக்களின்ஆர்வத்தைத் தூண்டவோ அவர்களை மேலும் அறிவியல் புனைகதைகளைப் படிக்க அல்லது காண ஆர்வமுண்டாக்கவோ தவறிவிடுகின்றன. இதற்கு இரு காரணங்களைக் கூறலாம். அவற்றில் வரும் அறிவியல் தொடர்பான செய்திகளைப் புரிந்துகொள்ளும் அளவுக்குப் பொதுமக்களுக்கு அறிவியல் பின்னணி அல்லது அடிப்படை அறிவு இல்லாதது. மற்றொன்று அறிவியல் செய்திகளை வெளிப்படுத்தும் காட்சிகளை சின்ன, பெரிய திரைகளில் திறம்பட அமைக்க இயலாமற்போனது, அந்த அளவுக்கு வாய்ப்பு வசதிகள் இங்கு குறைவாக உள்ளது. புனைகதை அல்லது வேறு எவ்வகையான எழுத்துருவாக்கங்களாக இருந்தபோதிலும், அவை இதழ்வழி வெளிப்படும்போது, அல்லது நூலுருவம் பெற்று வெளிப்படும்போது அவை வாசகர்களிடையே பெறும் வரவேற்பைப் பொறுத்தே அவை தொடல் முயற்சியாக பரிணமிக்க முடியும். சாதாரண புனைகதை இலக்கியங்களுக்குக் கிடைக்கும் வரவேற்பு புனைகதை இலக்கியங்களுக்குக் கிடைப்பதில்லை என்பது ஒரு முக்கியக் காரணமாகும். இதற்கும் சில வலுவான காரணங்கள் உள்ளன.

இதழ்கள் வாயிலாகவோ அல்லது நூல்கள் மூலமோ புனைகதை இலக்கியங்களைத் தொடர்ந்து படிக்கும் வாசகர்களில் குறிப்பிடத்தக்க எண்ணிக்கையினராக அமைந் திருப்பவர்களில் பெண் வாசகர்களே முதல் நிலை பெறு கிறார்கள். ஆண் வாசகர்கள் வார, மாத இதழ்களைப் பெறும் போது அவற்றில் உள்ள துணுக்குத் செய்திகளைப் படிப்பதில்

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காட்டும் ஆர்வத்தை அதில் வரும் கதைகளைப் படிப்பதில் காட்டுவதில்லை. இதற்குக் காரணம் நேரமும் பொறுமையும் போதிய அளவு இல்லை என்பதேயாகும். ஆனால் பொறுமை உணர்வுமிக்க பெண் வாசகர்கள், பணிக்குச் செல்லும் பெண்களாயினும் கூட – இதழ்களில் வெளிவரும் கதைகளைப் படிக்கத் தவறுவதே இல்லை. எனவேதான், ஆண் எழுத்தாளர்களும் கூட பெண் உணர்வுகளுக்கேற்ப கதைப் பாத்திரங்களையும் கதைச் சம்பவங்களையும் அமைத்துத் தங்கள் படைப்புக்களை உருவாக்க முனைகிறார்கள். வாசகர்களில் பெரும்பான்மையினராகவுள்ள பெண் வாசகர்களை மனத்தில் கொண்டே இதழ்களும் தங்கள் இதழ் வண்ணத்தை வெளிப் படுத்துகின்றனவெனலாம்.

கதைகளிலும் அறிவியல் புனைகதைகளை பெண் வாசகர்கள் அவ்வளவாக விரும்பிப் படிப்பதில்லை. இதற்கு அழுத்தமான சில காரணங்கள் இருப்பதை மறுப்பதற்கில்லை. பெண் வாசகர்களில் பெரும்பான்மையானவர்கள் அறிவியல் கல்வியை அதிகம் பெறாதவர்கள். சாதாரண படிப்பறிவு பெற்றவர்கள். தரமான அறிவியல் உயர்கல்வி அறிவு பெற்றவர்கள் அண்மைக்காலம் வரை மிகக் குறைந்த எண்ணிக்கையினரேயாவர். இவர்களுள்ளும் அறிவியல் தொகை மிகமிகக் குறைவானதோயாகும். எனவே, அறிவியல் புனைகதை களைப் படித்துச் சுவைத்து மகிழும் ஆற்றல் பெற்றவர்களின் தொகை குறைவாக இருப்பதால், அதற்கான வரவேற்பும் மிகக் குறைவாகவே இருப்பது தவிர்க்க முடியாததாகும். ஆகவே அறிவியல் புனைகதைகளை வெளியிடுவதில் இதழ்களும் அதிக ஆர்வம் கட்டுவதில்லை.

ஆனால், இன்று இச் சூழ்நிலை வெகுவாக மாறிக் கொண்டு வருவதை யாரும் மறுக்க முடியாது. அறிவியல் கல்வி கற்ற பெண்கள் எல்லா நிலையிலும் அதிகரித்துக் கொண்டு வருகின்றனர். அறிவியல் கதைகளைப் படிப்பதில் ஆர்வம் பெருகிக் கொண்டு வருகிறது.

அறிவியல் புனைகதைகளை எழுதும் எழுத்தாளர் களாயினும் சரி, அவற்றை ஆர்வத்தோடு படிக்கும் ஆர்வமிகு

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வாசகர் களாயினும் சரி, அவர்கட்கு அடிப்படை அம்சமாக அமைந்திருக்க வேண்டியது அறிவியல் அறிவோடு அறிவியல் பார்வையும், அறிவியல் அணுகுமுறையுமாகும். அறிவியல் அறிவும், அறிவியல் பார்வை அல்லது அறிவியல் அணுகு முறையும் ஒன்றல்ல. அவை வெவ்வேறான வினைத்திட்ப முடையனவாகும்.

அறிவியல் பற்றிய அறிவு வேறு, அறிவியல் குறித்த பார்வை அல்லது கண்ணோட்டம் வேறு.

பெரியவர்களைக் காட்டியும் சிறுவர்கட்கான அறிவியல் புனைகதை இலக்கியத்துறைச் சற்று வளர்ச்சி கண்டுவருவதாகக் கூறலாம். சிறுவர் அறிவியல் இலக்கியப் படைப்புகளுக்கு முன்னோடியாகவும் முன்னனி சிறுவர் அறிவியல் இலக்கியப் படைப்பாளர்களாகவும் விளங்குபவர்கள் கல்வி கோபால கிருஷ்ணன், அழ. வள்ளியப்பா, டாக்டர் பூவண்ணன், ரேவதி, வைத்தண்ணா, தி.ஜ.ரா. மலையமான், ஜெயசீலன் போன்றோ ரைக் கூறலாம்.

எனினும், குழந்தைகளுக்கென்றே வெளிவரும் ஒரு சில இதழ்கள் அறிவியல் புனைகதைகளுக்கு முக்கியத்துவம் தரும் இனிய சூழ்நிலை இன்று உருவாகி வருவது நமக்கெல்லாம் மகிழ்ச்சி தரும் செய்தியாகும்.

எனினும், பெரியவர்கட்கான செய்தி நாளேடுகளில் அங்குமிங்கும் அறிவியல் செய்திகள் அவ்வப்போது துணுக்குச் செய்தியாகவும், சிறு கட்டுரைகளாகவும் வெளியிடுகின்றனவே தவிர அறிவியல் புனைகதைகளை வெளியிடுவதாக கூற முடிய வில்லை. அறிவியல் புனைகதைகளை வாசகர்கள் விரும்பிப் படிப்பார்களோ என்ற தயக்கமும் ஐயப்பாடும் இன்னும் இதழாசிரியர்களை விட்டு நீங்கியபாடில்லை என்பதே இதற்குக் காரணம்.

எனினும், அண்மைக்காலமாக 'கல்கி' போன்ற வார இதழ்கள் அறிவியல் புனைகதைகளை வெளியிடுவதில் அதிக நாட்டம் செலுத்தி வருவது ஆறுதல் அளிக்கும் செய்தியாகும். 'கல்கி' தன் பொன்விழா ஆண்டுப் படைப்பிலக்கியப்

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போட்டியில் அறிவியல் புனைகதைகளுக்கும் போட்டி நடத்தி பரிசளித்தது குறிப்பிடத்தக்கதாகும். 'கல்கி' ஆசிரியர் நினைவுப் போட்டி களிலும் அறிவியல் கதைகளுக்கு இடமளிக்கப்பட்டு வருகிறது. பரிசு பெறும் அறவியல் சிறுகதைகளும் புதினங்களும் 'கல்கி' இதழில் வெளியிடப்படுகின்றன. இதன் மூலம் அறிவியல் புனைகதை வளர்ச்சிக்கு வலுவூட்டப்படுகிறது எனத் துணிந்து கூறலாம்.

அதிகம் படித்த படிப்பாளிகட்கு மட்டுமல்லாமல் ஓரளவே படித்த பாமரனுக்கும் விஞ்ஞான விந்தைகளைப் புரியச் செய்ய அதற்கான அறிவியல் செய்திகள் எளிதாகச் சென்றடைய கதைப் போக்கிலான முயற்சிகள் சிறப்பாக மேற்கொள்ளப்பட வேண்டும். இதற்காகப் பல்வேறு யுத்திகள் கையாளப்பட வெண்டும்.

அவற்றுள் ஒன்று வில்லுப்பாட்டு, படித்தோரையும் பாமர மக்களையும் ஒருசேர ஈர்க்கும் ஆற்றல் பெற்ற வில்லுப்பாட்டின் மூலம் எவ்வளவு நுட்பமான அறிவியல் செய்தியையும் கதைப் போக்கில் இசை நயத்தோடு நகைச்சுவையாகக் சொல்லிவிட முடியும். திரு சுப்பு ஆறுமுகம் போன்ற படைப்பிலக்கிய கலைஞர்கள் இம் முறையை சோதனை முயற்சியாக மேற்கொண்டு வெற்றி பெற்று வருகிறார்கள். கூத்து வடிவில் உருவாக்கப்படும் கிராமிய நாடகங்களில், அறிவியல் கருத்துக்களை, உண்மைகளை பல்வேறு பாத்திரங்கள் வாயிலாகக் கதைப் போக்கில் எடுத்துச் சொல்லும் முறைகளைக் கையாளலாம். அத்தகைய முயற்சிகளை 'கேரள விஞ்ஞான சமிதி' எனும் அறிவியல் பரப்புக் கலைஞர்கள் திறம்படக் கையாண்டு கிராமப் புற மக்களைப் பெருமளவில் அறிவியல் அடிப்படையில் விழிப்படையச் செய்து வருகின்றனர். இத்தகைய நாடகங்களை அதிகச் செலவின்றி தெரு முனைகளில் இரவு நேரங்களில் நடத்த முடியும். நல்ல கதையம்சம் கொண்ட இத்தகைய ஓரங்க நாடகங்களால் விளையும் அறிவியல் கருத்துப் பரப்பும் பணி வலுவானதாக அமைய வழியேற்படும்.

இத்தகைய முயற்சிகள் மூலம் இயல் இசை, நாடகம், ஆகிய

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முத்தமிழ் வாயிலாகவும் அறிவியலைப் பரப்பவியலும். இவை நூல் வடிவு பெறுவதன் மூலம் இலக்கியப் பணியாற்றிய மன நிறைவும் ஏற்படும்.

இன்றையத் தமிழ் சமுதாயத்தில் மாற்றங்கள் துரிதமடைந்து வருகின்றன. வாசகர்களில் பெரும்பான்மையினராகவுள்ள பெண்கள் இன்றைக்கு நிறை கல்வி பெற்று, சமுதாயத்தில் முன்னிலை பெற்று வருகின்றனர். இவர்கள் அறிவியலோடு தொடர்புடைய புனைகதைகள் படிக்க உருவாகின்ற இனிய நிலை இன்று ஏற்பட்டுள்ளது.

எழுத்தாளர்கள் மத்தியிலும் அறிவியல் அணுகு முறையோடு கூடிய கதைகளைப் புனைய வேண்டும் என்ற வேட்கை மிகுந்துள்ளது. இதன் விளைவாக அறிவியல் புனைகதைகளுக்கு முக்கியத்துவம் தரும் மனப்போக்கு பத்திரிகைகளிடையேயும் அதிகரித்து வருகிறது. சுருங்கக் கூறுமிடத்து, அறிவியல் அடிப்படையிலான புனைகதை இலக்கியங்கள் உருவாவது காலத்தின் கட்டாயமாக ஆகி வருகிறது. இந்நிலையில் அறிவியல் இலக்கியத்தையும் வனப்போடும் வலுவோடும் வளர்க்கும் வளமான சூழ்நிலை ஒளிமயமாக உருவாகிவருகிறது என்பதில் ஐயமில்லை. ❑

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பெண்ணுரிமை - ஒரு புதிய கண்ணோட்டம்

சிவசங்கரி

'பழமை எண்ணங்களில் நம்பிக்கை கொண்ட பெண்ணுரிமை' – Conservative Feminism!

கேள்விப்பட்டிருக்கிறீர்களா?

மேலை நாடுகளில், முக்கியமாய் அமெரிக்காவில், சமீபகாலச் சிந்தனைகளின் விளைவாக எழுந்திருக்கும் புதுக்குரல் இது!

அறுபதுகளில் சலசலக்கும் சின்ன ஓடையாகத் துவங்கி, பெட்டி ஃப்ரிடன் (Betty Friedan) எழுதிய 'தி ஃபெமினைன் மிஸ்டீக்' (The Feminine Feminine Mystique) புத்தகம் வெளியான பிறகு, காட்டாறாகப் பிரவாகித்து ஓடி, எழுபதுகளில், பெண்களுக்கு இழைக்கப்படும் அநீதியை முரசு கொட்டி உலகளவில் பெரும் விழிப்புணர்வைத் தோற்றுவித்த பின், சில தவறான நோக்கங்கள், நடவடிக்கைகள் காரணமாய் எண்பதுகளில் தேக்கநிலை அடைந்து 'புஸ்வாணமாகப் பிசுபிசுக்கட்டுமா?' என்று தற்சமயம் கேட்டுக் கொண்டிருக்கும் பெண்ணுரிமை இயக்கத்துக்கு, புத்துணர்ச்சி ஊட்டும் டானிக்காக, வரப்பிரசாத மாக வந்திருப்பதுதான் 'பழமை எண்ணங்களில் நம்பிக்கை கொண்ட பெண்ணுரிமை' என்ற உரத்த சிந்தனை!

'பெண்ணுரிமை இயக்கமாவது, பிசுபிசுக்கத் துவங்கியதாவது? யார் காதில் பூச்சுற்றுகிறீர்கள்? எந்த நோக்கங்களுடன் இயக்கம் ஆரம்பிக்கப்பட்டதோ, அவை நிறைவேறிவிட்டன; அதனால் பெண்ணுரிமை இயக்கம் வெற்றி பெற்றுவிட்டது என்று சொல்வதுதான் சரியானது' என்று எழுத்தாளரும், ஹாவோர்ட் கலாசாலையின் விரிவுரையாளருமான கரோல்

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கிலிகன் (Carol Gilligan) வாதாடுவதைப்போல நம் நாட்டிலும் பலர் இக்கூற்றை எதிர்க்கக்கூடும்.

பெண்ணுரிமை இயக்கம் ஜனித்த பிறகு சர்வதேச அளவில் பெண்களின் குறைகள் பெருமளவுக்குத் தீர்க்கப்பட்டு வருகின்றன. உண்மை. கல்வி, வேலை வாய்ப்பு, வாழ்க்கைத்தரம் என்று பலவிதங்களிலும் பெண்களுக்கு வளர்ச்சி உண்டாகி யிருக்கிறது, இது தொடரும், முழு உண்மை. ஆனால், தொலைநோக்குடன் நடவடிக்கைகள் திட்டமிடாமல் போனதில் எதிர்மறை விளைவு களும் ஏற்பட்டிருக்கின்றன என்பதை யாரும் மறக்கக்கூடாது.

அது என்ன தொலைநோக்குடன் திட்டமிடுதல்? எதிர்மறை விளைவுகள் என்றால்? சொல்கிறேன்.

1987–ம் ஆண்டு கலிஃபோர்னிய சர்வகலாசாலையில் (UCLA) ஓர் ஆய்வு நடத்தி முடிவுகளை வெளியிட்டார்கள். அதன்படி சுமார் இருபது ஆண்டுகளுக்கு முன்பு அங்கே படித்து முடித்து வெளியேறின மாணவர்களிடம் 'உங்கள் வாழ்க்கை எப்படி அமையவேண்டும்?' என்று கேட்கப்பட்டபோது, 'அர்த்த முள்ள வாழ்க்கை வாழ விரும்புகிறோம்' என்று சொன்னார் களாம்; ஆனால், 1987–ல் அதே கேள்வி அந்த வருஷத்து மாணவர்களிடம் கேட்கப்பட்டபோது கிடைத்த பதில், 'வசதியான வாழ்க்கை நடத்துவதே எங்கள் குறிக்கோள்' என்பதாம்!

'மனித நேயங்களிலிருந்து பொருளுக்கும், வசதிக்கும் முக்கியத்துவம் மாறிப் போனதற்கு, அந்தக் காலகட்டத்தில் தோன்றிய பெண்ணுரிமை இயக்கம் அடிப்படை காரணம். தனக்கு இழைக்கப்படும் அநீதிகள் குறைந்து உரிய அந்தஸ்தும் மரியாதையும் கிடைக்கவேண்டும் என்று போராடுவதற்கு பதிலாக, ஆண்கள் அனுபவிக்கும் சுதந்திரம், இதர கேளிக்கை களை அடைவதுதான் பெண்விடுதலைக்கு அர்த்தம் கொடுக்கும் என்கிற தவறான கருத்தை வலியுறுத்த முற்பட்டதுதான் இந்த வீழ்ச்சிக்கு அடிகோலியது. உயர்கல்வி பெற்று எல்லாத் துறைகளிலும் வெற்றி காணவேண்டும் என்று அறிவுபூர்வமாக

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சுயமரியாதையை வளர்த்துக் கொள்வதைவிட, பணம், புகழ், பொருட்களைப் பிரதானமாக எண்ணும் மோசமான ஆண்களை முன்னுதாரணங்களாகக் கொண்டு பெண்கள் பின்பற்ற நினைத்தது பெண்ணுரிமை இயக்கத்தைத் தன் லட்சியப் பாதையிலிருந்து விலக வைத்தது' என்கிறார் யு.ஸி.எல்.ஏ.யின் புரொபஸர் அலெக்ஸாண்டர் ஆஸ்டின் அழுத்தம் திருத்தமாக.

இந்தப் புகார் ஒரு பக்கம் என்றால், 'ஆண் அடைந்த இத்தனை வெற்றிகளையும் நீயும் பெற, துணிந்து போராடு' என்கிறார்கள்; போராடினோம். இன்று பல உயர்வுகளைப் பெற்றுவிட்டாலும், குடும்ப, அலுவலக இரட்டைச் சுமையால் நாங்கள் தவிக்கிறோமே – இதற்குத் தீர்வு என்ன?' என்று விழிப்புணர்வு பெற்ற பலரும்; 'ஆணை எதிர்த்து முன்னேறுவதில் குறியாய் இருந்துவிட்டு, குடும்பம், குழந்தை என்ற இனிமையான அனுபவங்கள் கோட்டைவிட்டு விட்டோமே! இதற்கு என்ன பதில்?' என்று நாற்பது வயதைத் தாண்டி தனிமையை உணரும் சிலரும் தங்கள் குறைகளை வினாக்களாக எழுப்பியிருப்பது இன்னொரு பக்கம்.

ஆக, பாற்கடலைக் கடைந்தபோது அமிர்தமும், நஞ்சும் தோன்றின தினுசில் பெண்ணுரிமை இயக்கத்தாலும் மகளிருக்குப் ப்ளஸ், மைனஸ் இரண்டுமே கிட்டியிருப்பது இன்றைய பிரத்யட்ச நிலை. 'விளைவுகள் இப்படி இருக்கும் என்பதை நாங்களே எதிர்பார்க்கவில்லை' என்று இயக்கத்தின் தலைவர்கள், முன்னோடிகள் வெளிப்படையாக ஒப்புக் கொண்ட பிறகே, வைத்தால் குடுமி – சிரைத்தால் மொட்டை என்கிற துருவநிலைகளைத் தவிர்த்து ஒருவித நடுநிலைமையோடு, நிதானம் தவறாமல் சிந்தனைகள் இருப்பது அவசியம் என்கிற தீர்மானத்திற்கு இயக்கத்தைச் சார்ந்த பெரும்பாலோர் வந்திருப்பது பாராட்டுக்குரிய திருப்பம். இதன் பலன்தான் 'பழமை எண்ணங்களில் நம்பிக்கை கொண்ட பெண்ணுரிமை' என்ற புதிய உரத்த சிந்தனை!

'கன்ஸர்வேடிவ் ஃபெமினிஸம்'–அப்படியென்றால்?

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'மனிதர்களில் ஆண் என்ன, பெண் என்ன? இருவருமே ஒன்றுதான். ஆண் செய்யும் எந்தக் காரியத்தைச் செய்வதும், சமுதாயத்தில் அவன் வகிக்கும் ஸ்தானத்தை ஆக்ரமிப்பதும் பெண்ணுக்கு சாத்தியம்' என்பதை நிரூபிப்பதுடன் நிற்காமல், கண்ணைக் கட்டிவிட்ட குதிரையாய் கங்கணம் கட்டிக்கொண்டு, ஆவேசத்தோடு, பல சந்தர்ப்பங்களில் ஆணை எதிரியாக பாவித்து, முன்னேற நினைத்ததைத் தவிர்த்து, இயற்கையின் படைப்பின்படி ஆணும் பெண்ணும் வெவ்வேறு இயல்புடைய வர்களே! இதை ஏற்று, எனக்கென்று குடும்பத்திலும் சமுதாயத்திலும் உள்ள பொறுப்புகளை உதறித் தள்ளாமல், அதே சமயம் 'நான் நானாக' இருக்க அவசியமான தனித்தன்மையைக் காப்பாற்றிக்கொண்டு, எனக்கு உரிய இடம், அந்தஸ்து மரியாதையைப் பெறுவேன்' – என்பதே 'பழமை எண்ணங் களில் நம்பிக்கை கொண்ட பெண்ணுரிமையின் சித்தாந்தம்!

சரி, மேல்நாட்டைப் பற்றியே பேசிக் கொண்டிருக்காமல் நம் நாட்டில் நடப்பதைக் கொஞ்சம் கவனிக்கலாமா?

வரவர இந்தியாவில் பெண் விடுதலை பற்றியும் அவள் வளர்ச்சிக்குத் தேவையான வாய்ப்புகள், இட ஒதுக்கீடுகள் பற்றியும் மேடைக்கு மேடை, கூட்டத்துக்குக் கூட்டம் அடிவயிற்றிலிருந்து குரல் எடுத்துப் பேசுவதும், ஒரு பத்திரிகை விடாமல் பத்திபத்தியாய் எழுதுவதும், ஒரு நாகரீகமாகவே மாறிவருகிறது. சந்தோஷம். இந்த விஷயம் பற்றின விழிப் புணர்வு மக்களிடையே தோன்றவேண்டியது அவசியமே; ஆனாலும் இவர்களில் எத்தனை பேர்களுக்குப் பெண் விடுதலை பற்றி சரியான விளக்கம் கொடுக்கத் தெரியும், எந்த அளவுக்குத் தொலைநோக்குடன் இவர்கள் ஆக்கபூர்வமாக சிந்திக்கிறார்கள் என்பது குறித்து எனக்கு நிறையவே சந்தேகம் உண்டு.

இதை எழுதும்போது சில வருஷங்களுக்கு முன் நடந்த சம்பவம் ஒன்று என் நினைவுக்கு வருகிறது.

விழுப்புரத்தில் என் கணவரோடு வசித்த காலம் அது. சென்னைக்குக் கூட்டம் ஒன்றில் பேசுவதற்காக வந்த சந்தர்ப்பத்தில் பெண்களின் முன்னேற்றத்துக்காகப் பாடுபடு

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பவராகப் பேர் பெற்றிருந்த அந்தக் கல்லூரி முதல்வரைச் சந்தித்தேன். பேசிக்கொண்டிருந்த நாழிகையில் திடுமென அவர், 'பெரிய அளவில் ஒரு கருத்தரங்கு நடத்த ஏற்பாடு செய்து கொண்டிருக்கிறோம். நாட்டின் பல இடங்களிலிருந்து பெண் பிரதிநிதிகள் வருகிறார்கள். நீங்களும் ஒரு பேச்சாளராகக் கலந்துகொள்ள வேண்டும். சம்மதம்தானே! அழைப்பிதழில் பெயர் போட்டுவிடட்டுமா?' என்றவர், ஒரு தேதியையும் குறிப்பிட, நான் கொஞ்சம் தயங்கினேன்.

'இன்றே பதில் சொல்லவேண்டுமா? அன்றைய தினத்தில் சென்னைக்கு வர இயலுமா என்பதை என் கணவரோடு கலந்து ஆலோசனை செய்துவிட்டு...'

நான் முடிப்பதற்குள் முதல்வர் நமுட்டுச் சிரிப்புடன் அட்டகாசமாய்க் குறுக்கிட்டார்.

'ஓ! புருஷனிடம் அனுமதி வாங்க வேண்டுமா? அப்படியென்றால் பெண் விடுதலை என்று பேசுவது, எழுதுவது எல்லாம் ஊருக்கு உபதேசம்தான், உங்களுக்கு இல்லை என்று சொல்லுங்கள்!'

பலர் சூழ்ந்திருந்த இடத்தில் எப்படிப் பேசவேண்டும் என்கிற பண்புகூட இல்லாமல் அந்தக் கல்லூரி முதல்வர் குதர்க்கமாகப் பேசியதில் எனக்கு நிறைய கோபம், கொஞ்சம் வருத்தம்.

இவர் கருத்துப்படி 'பெண் சுதந்திரம்' என்றால் என்ன? எனக்கு மரியாதை கொடுத்து, சுதந்திரம் அளித்து, என் ரசனைகளுக்கும், அபிப்ராயங்களுக்கும் மதிப்பு தந்து, நான் நானாக இருக்க, ஏன், பலவிதங்களில் வளரவும் பெரிதும் உதவும் கணவருக்கு, பதிலுக்கு அதே மரியாதை தந்து,' குறிப்பிட்ட தினத்தில் வெளியூர் செல்வது இருவருக்கும் சரிப்பட்டு வருமா என்று தெரிந்து செயல்படுவதினால், பெண் விடுதலைக்குப் பங்கம் வந்துவிடுமா? எப்படி? ஒருவரது பொறுப்புகளையும், அடிப்படை மனிதப் பண்புகளையும் காற்றில் பறக்க விடுவதன் மூலமே பெண்ணுரிமைகளை நிலைநிறுத்த முடியும் என்பதா அந்த முதல்வரின் நம்பிக்கை? வாஸ்தவமாக எனக்குப் புரியவில்லை.

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இப்படி—வளர்ச்சிக்கு எது வேண்டாம், எது உரம், எது நச்சு என்ற விபரங்கள் புரியாமல் நுனிப்புல் மேய்ந்துகொண்டு பலர் இருப்பதைக் கடந்த வருஷங்களில் அனுபவங்கள் எனக்கு உணர்த்தியிருக்கின்றன.

மொத்தத்தில், இரண்டாம் தரப் பிரஜைகளாகப் பெண்கள் கருதப்படும் நிலை மாறி, இரு பாலரும் சமுதாயத்தின் பொறுப்பு களைப் பகிர்ந்துகொண்டு சமமான அந்தஸ்தோடு வாழவேண்டும் – என்கிற உயர்ந்த நோக்கோடு துவங்கப்பட்ட பெண்ணுரிமை இயக்கம் மேலைநாடுகளிலும் சரி, இந்தியாவிலும் சரி, தன் பயணத்தில் அவ்வப்போது திசை மாறிப் போயிருப்பதை ஒப்புக்கொண்டே தீர வேண்டும்.

பெண்ணுக்குக் கல்வியும், பொருளாதாரத் தன்னிறைவும் கிட்டினால் ‘பெண் விடுதலை’ இயக்கத்திற்கு முழுமை கிடைத்து விடும் என்பது பலரின் கணிப்பு. இந்தியாவைப் பொறுத்தவரை இது பாதி கிணறு தாண்டிய கதையாகத்தான் முடியும் என்றே நான் நினைக்கிறேன்.

ஏன்? ஒரு உதாரணத்தின் மூலம் விளக்குகிறேன்.

என் சினேகிதி ஒருத்தி எம்.ஏ. படித்திருக்கிறாள். தனியார் அலுவலகத்தில் வேலை. சம்பளம் ஆறாயிரம். திருமணமாகிப் பதினெட்டு வருஷங்கள் ஆகி, பதினைந்து, பதிமூன்று வயசில் இரண்டு பெண்கள் இருக்கும் நிலையில், இன்றைக்கும்கூட இவள் கணவன் கோபம் வந்தால் கண்மூடித்தனமாக அவளை அடிப்பதும், எரியும் சிகரேட்டால் சுடுவதும் உண்டு. என் சினேகிதிக்குக் கணவனின்பால் துளிக் காதல் இல்லை. சொல்லப்போனால் அவளை வெறுக்கிறாள். அப்படியும், அவனை விட்டு விலக பயப்படுகிறாள். என்ன காரணம்? அவளுக்குப் படிப்பு இல்லையா, வேலை, சம்பளம் இல்லையா? எல்லாம் இருந்தும் சமுதாயத்தைக் கண்டு பயம்! ஒரு பண்புள்ள இந்தியப் பெண் கல்லானாலும் கணவன், புல்லானாலும் புருஷன் என்று பணிந்து இருக்கவேண்டும் – என்பதைப் பல நூற்றாண்டு களாக இந்தியப் பெண்ணிடம் சமுதாயம் எதிர்பார்ப்பதால், அந்தச் சமுதாயத்தின் விமர்சனத்துக்கு, கண்டனத்திற்கு உள்ளாவோமோ என்ற நடுக்கம்!

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ஒரு சமயம் மதுரை காமராஜர் பல்கலைக்கழகத்தில் ஒரு கருத்தரங்கில் என்னிடம், ''பெண் விடுதலை'' – விளக்கம் தரமுடியுமா?'' என்று கேட்டதும்,

''சமுதாயத்தினரால் என்றைக்குப் பெண் மனப்பூர்வமாக மதிக்கப்படுகிறாளோ அதுதான் உண்மையான வளர்ச்சி, பெண் விடுதலை, ஆனால் ஒரு பெண் அடுத்தவர்களின் மதிப்பையும், மரியாதையையும் பெறவேண்டும் என்றால், முதலில் தன்னைத் தானே மதிக்க அவளுக்குக் கற்றுத்தர வேண்டும்'' என்று நான் கூறிய பதிலும் ஞாபகத்துக்கும் வருகின்றன.

பொருளாதாரத் தன்னிறைவும், உயர்ந்த கல்வியும் பெற்ற என் சினேகிதிக்கு சுயமரியாதையும், தன்னம்பிக்கையும் இருந்திருந்தால் கணவனின் அடாவடியைக் கண்டு பொங்கி எழுந்திருப்பாள். இல்லை – அவள் பெற்ற எம்.ஏ. பட்டமும், அவள் வளர்ந்த சூழ்நிலையும் அவளுக்குத் தேவையான சிந்தனைகளைத் தரத் தவறிவிட்டன.

அதனால்தான் சொல்கிறேன் – இந்தியப் பெண்களைப் பொறுத்தவரை கல்வி, வேலைவாய்ப்பு ஆகியவற்றோடு, பல நூற்றாண்டுகளாக சமுதாயம் அவள்பால் திணித்திருக்கும் நெகடிவ், அடிமைத்தனச் சிந்தனைகளை மாற்றிக் கொள்ளவும் (De-condition) அவளைப் பழக்கினாலே ஒழிய 'பெண் விடுதலை' இங்கு முழுமை பெறாது என்று.

பிறந்த நிமிஷத்தில் 'ஐயோ பெண்ணா! என்று அங்கலாய்ப்பதில் தொடங்கி, 'பாழாய்ப்போன பெண் ஜென்மம்' என்று அவள் இறுதிமூச்சு வரை பெண் என்றால் மட்டம் என்று இருக்கும் சமுதாய மனப்பான்மை மாறவேண்டும்.

'பொம்பளை சிரிச்சா போச்சு, புகையிலை விரிச்சா போச்சு!' போன்ற பழமொழிகளின் அவசியம்தான் என்ன? புரியவில்லை.

முதல் வகுப்புப் பாடப்புத்தகத்தைக் கொஞ்சம் புரட்டிப் பாருங்கள். 'நம் குடும்பம்'–என்பது பாடம்.

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'அப்பா என்ன செய்கிறார்?'

'பேப்பர் படிக்கிறார்'

'அம்மா என்ன செய்கிறாள்?'

'சமையல் செய்கிறாள்'

'தம்பி என்ன செய்கிறான்?'

'பாடம் படிக்கிறான் / விளையாடுகிறான்'

'தங்கை என்ன செய்கிறாள்?'

'வீடு பெருக்குகிறாள்'

இப்படி ஆறாம் வயசிலிருந்தே பெண்களை வேற்றுமைப் படுத்தி, கேவலப்படுத்துவது நிற்காதவரையில் நம் நாட்டில் பெண்ணுரிமை இயக்கங்கள் என்ன பாடுபட்டாலும் பலன் இருக்கப் போவதில்லை – உறுதி.

பெண்களுக்கென இட ஒதுக்கீடுகள் செய்வதன் மூலம் சமுதாயத்தில் அவளுக்கு உரிய அந்தஸ்தைப் பெற்றுத்தர முடியும் என்பதிலும் எனக்கு அவ்வளவாக நம்பிக்கை பிறக்க வில்லை. எந்தச் சலுகைகளையும் தவறாகப் பயன்படுத்துவது நமக்கு ரத்தத்தில் ஊறிய வழக்கமாகிவிட்டது. ஜாதி ஒதுக்கீடு போல, இதுவும் முடிவே காணாத ஒரு பிரச்னையாகிவிட்டால்? சிந்திக்க வேண்டும்.

இட ஒதுக்கீடு, அதிக வாய்ப்புகள் இல்லாத பின்தங்கிய கிராமத்துப் பெண்களுக்கு நிச்சயம் உதவும் என்கிற வாதத்தை ஒரளவுக்கு நான் ஏற்கிறேன். ஆனால் இதற்கும் துவக்க கட்டத்திலேயே 'பத்து, அல்லது பதினைந்து வருஷங்களுக்குதான் இச்சலுகை. அதன் பிறகு தங்கைகளையும், குடும்பத்து இதர பெண்களையும் கை தூக்கி விடும் பொறுப்பு ஏற்கனவே சலுகையினால் பலன் கண்டு முன்னேறியவர்களுடையது' என்று திட்டவட்டமாய் அறிவிக்கவேண்டும். இப்படிச் செய் வதனால் சலுகைகளை உரிமைகளாகக் கருதிக் தவறாகப் பயன்படுத்தாததோடு, அவற்றின் அருமை புரிந்து குறிப்பிட்ட காலத்திற்குள் தங்களை மேம்படுத்திக் கொள்ளவும், முக்கியமாய் ஆயுசுபர்யந்தம் அடுத்தவரின் மேல் சாயாமல் தன்னம்

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பிக்கையுடன் உழைப்பதும் அதிகமாகும் என்பது என் கருத்து.

சுயமரியாதை, தன்னம்பிக்கை குணங்களைப் பற்றி எழுதுகையில் எனக்கு ராணியின் நினைப்பு எழுகிறது.

ராணி, கட்டட வேலைகளில் சித்தாள் வேலை பார்ப்பவள். ஒரு நாள் இவள் புருவங்கள் சிந்தனையில் முடிச்சுப் போட என்னிடம் தீவிரமாய்க் கேட்டாள்: "ஏம்மா, அன்னாடம் கலவை போடறது நா; செங்கல்லையும், கலவையையும் தலையில் சொமந்துகிட்டு தம்மாத்துண்டு ஏணில ஏறி, மூணு மாடிக்கு மேல கொண்டு போறது நா; அப்பால, அங்க ஷோக்கா குந்திகினு, ஒரு கையால பீடிய வலிச்சுகினு கொத்தனாரு கலவைய தீத்தறாரே, இந்தத் தீத்தற வேலைய என்னால் செய்யமுடியாதா? அவரு கூலிய எனக்குக் கொடுங்கம்மா, அவரவிடப் பிரமாதமா வேலை செஞ்சு காட்றேன்!'

நியாயமான கேள்வி!

சமீபகாலத்தில், நகரத்து, கிராமத்து, படித்து படிக்காத பெண்களில் பலரும் ரொம்ப வருஷங்களாக ஆண்களுக்காக ஒதுக்கிவைத்திருந்த வேலைகளைத் தாங்களும் செய்யமுடியும் என்று நிரூபிக்க முயல்வது ஒரு ஆரோக்கியமான வளர்ச்சி.

இதேபோல, வெளியில் சென்று வேலை பார்க்கத் துவங்கிவிட்டதில், வீட்டுப் பராமரிப்பு, குழந்தை வளர்ப்பிலும் ஆண்கள் பங்கு பெறுவதும் இயல்பாகி விடுமெனில், ஆண் பெண் சமத்துவம், பரஸ்பர மரியாதை மேன்மேலும் வலுவடையும்.

பரஸ்பர மரியாதை என்கிற விஷயத்தைப்பற்றிச் சிந்திக்கையில், தற்சமயம் சில பெண்களிடையே காணப்படும் ஒரு விபரீத மனப்பான்மை குறித்துக் கலக்கம் உண்டாவதை உங்களோடு பகிர்ந்துகொள்ளவிட்டால் இக்கட்டுரை முழுமை பெறாது.

அண்மையில் ஒரு கூட்டத்தில் கலந்துகொண்டேன். அனேகமாக எல்லோரும் பெண்களே. பேச்சாளர்களில் ஒரிருவர், 'பெண்களே பொங்கி எழுங்கள்; இனியும் அடிமைப் பட்டுக் கிடக்காதீர்கள். ஆண் துணையின்றி வாழமுடியும் என்று

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நம்பிக்கை கொள்ளுங்கள். திருமணம், குடும்பம், குழந்தைகளுக்கு எதிர்ப்பு தெரிவியுங்கள். அப்போதுதான் அதிகார ஆண் வர்க்கத்திற்கு புத்தி வரும்' என்கிற ரீதியில் உணர்ச்சிப்பிழம்பாக வெடித்ததை ரசித்து, கூட்டத்தார் கைத் தட்டி வரவேற்க, எனக்குத் தூக்கிவாரிப் போட்டது.

சமுதாயத்தில் ஆண்கள் 51 விழுக்காடு என்றால் நாம் 49% கிட்டத்தட்ட சம அளவில் இருப்பவர்களில் யாரைத் தள்ளுவது, யார் இல்லாமல் வாழ்வது? சமுதாயத்தின் இரு தூண்களாக இருந்து பரஸ்பர நம்பிக்கை, மரியாதை, அன்புடன் வாழ்ந்து ஆரோக்கிய மான வளர்ச்சிக்கு அஸ்திவாரம் போடுவதைத் தவிர்த்து, இது என்ன, 'நீ இல்லாமல் நான்; நான் இல்லாமல் நீ' என்கிற விபரீதப் போக்கு!

தகுதியிலும், அறிவிலும் சமமாக இருப்பினும், பிறப்பினால் ஆணும், பெண்ணும் மாறுபட்டவர்களே! இதை மறந்துவிட்டு இயற்கையோடு முரண்டுவது ஏன்?

ஆண்கள் நமக்கு எதிரிகள் இல்லை. அவர்களைத் தாக்குவதோ, அவர்கள் ஸ்தானங்களைப் பறிப்பதோ நமக்கு நோக்கமாக இருக்கக்கூடாது. ஜனத் தொகையில் சரிபாதிக்கு இருக்கும் நாம், நமக்கு உரிய அந்தஸ்தை, மரியாதையைப் பெறவேண்டும் என்கிற இலக்கிலிருந்து வக்ரப்படுவது யாருக்கு எந்த ஆதாயத்தைத் தரும்? யோசிக்கவேண்டும்.

முப்பது வருஷங்களுக்குமுன் மேலைநாடுகளில் தோன்றிய பெண்ணுரிமை இயக்கம் பாதை மாறிவிட்டதனால் தேக்கமுற்று விட்டதை உணர்ந்து இரண்டாவது கட்ட சிந்தனைக்குத் தாவியிருப்பதைப் பாடமாகக் கொண்டு, கண் கெடும் முன்னர் சூரிய நமஸ்காரம் செய்யத் துவங்குவதுதானே விவேகம்?

தேவை—

கன்ஸர்வேடிவ் ஃபெமினிஸம்—

மேலைநாடுகளுக்கு மட்டுமல்ல — இந்தியாவுக்கும்தான். ❑

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பாராட்டிப் பாருங்கள்!

A.V.M. சரவணன்

எனக்கு மிகவும் பரிச்சயமான ஒரு நடிகர். அவரைப் பற்றி ஒரு பத்திரிக்கையில் கட்டுரை எழுத வேண்டியிருந்தது. மூன்று பக்கத்துக்கு அவரது சிறந்த குணங்களை விவரித்து எழுதினேன். நான் மிகவும் நேசிப்பவரான அவரிடம் ஒரே ஒரு குறை மட்டும் இருப்பதாக எனக்குப் பட்டது. அதையும் மாற்றிக் கொண்டு விட்டால் எவ்வளவு சிறந்த மனிதராக மாறிவிடுவார் என்று ஒரு எண்ணம். எனவே கடைசி பக்கத்தில் அந்தக் குறையைச் சுட்டிக் காட்டி எழுதினேன்.

கட்டுரை வெளியானது. நடிகரின் ரியாக்ஷன் என்ன தெரியுமா?

நான் சூட்டிய புகழ்மாலைகளையும் மீறி நான் சுட்டிக் காட்டிய குறைதான் பெரிதாகத் தெரிந்திருக்கிறது! எனக்கும் அவருக்கும் நடுவில் பெரிய இடைவெளியையே உண்டாக்கி விட்டது கட்டுரை!

தவறு அவர்மேல் இல்லை. குறை சுட்டிக்காட்டப்படும் போது மனம் புண்பட்டுப் போவது எவருக்கும் இயல்புதானே! இப்போது நிதானமாக எண்ணிப் பார்க்கும்போது அந்தக் குறையைப் பற்றி குறிப்பிடாமலே விட்டிருக்கலாமே, அப்படியே சொல்ல விரும்பியிருந்தாலும் தனிமையில் சொல்லியிருக்கலாம். பத்திரிகையில் பகிரங்கமாகக் கூறியிருக்க வேண்டாமே என்று தோன்றுகிறது. எனவே, தவறு என்மீது தான்.

பொதுவாகவே எல்லாரும் தங்களைப் பற்றிய நல்ல செய்திகளைத்தான் கேட்க விரும்புகிறார்கள். குறைகள் இருப்பதைப் பற்றிக் கேட்க யாரும் விரும்புகிறதில்லை. மனிதர்கள் என்றாலே குறைகளும் உண்டு. நிறைகளும் உண்டு. குறைகளைப் பெரிது படுத்தாமல் நிறைகளை விரிவுபடுத்திச் சொல்லத் துவங்கினால் போதும், நம்மை விரும்பத் தொடங்கி விடுவார்கள்.

பிறர் நம்மைப் புகழ வேண்டும் என்று சளைக்காமல்

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எதிர்பார்க்கிறோம். ஆனால் மற்றவர்களைப் பற்றிப் பேசும்போது மட்டும் நிறைவான விஷயங்களை மறந்து விடுகிறோம். ஒருவேளை மறக்காமல் இருந்தாலும் பாராட்டு வதில் ஏனோ ஒரு கஞ்சத்தனம் வந்து விடுகிறது!

அன்றாட வாழ்விலேயே காலை எழுந்தது முதல் நாம் பாராட்டக்கூடிய நல்ல நிகழ்ச்சிகள் எத்தனை உண்டு தெரியுமா?

ஒரு சமையல்காரர் நல்ல சமையல் செய்துவிட்டு கதவுக்குப் பின்னால் நின்று கொண்டிருப்பார். சமையலைப் பற்றி நம் வாயிலிருந்து என்ன அபிப்ராயம் வருகிறது என்று எதிர்பார்த்துக் கொண்டு! ஏதேனும் ஒரு பலகாரம் ருசியாக இருந்தால்கூட சமையல்காரரை அழைத்துப் பாராட்டினால் அவருக்கு ஏற்படும் மகிழ்ச்சியே தனிதான்! இதையும்விட நாளைக்கு எல்லாப் பலகாரங்களையுமே நன்றாக சமைக்க வேண்டும் என்று உறுதி எடுத்துக் கொள்வார்.

என் தந்தையார் எந்த விருந்துக்குச் சாப்பிடச் சென்றாலும் அங்குள்ள சமையல்காரர்கள் அவருக்கு உற்சாகமாகப் பறிமாறுவார்கள். பாயஸமாக இருந்தாலும், சாதாரண பொறியலாக இருந்தாலும் "ரொம்ப நன்றாக இருக்கிறது, இன்னும் கொஞ்சம் போடுங்கள்" என்று கேட்டு வாங்கி சாப்பிடுவார்.

ஒரு நாடகம் பார்த்துவிட்டு வந்ததும் அது நன்றாக இருந்ததாக அவருக்குத் தோன்றினால் தவறாமல் ஒரு பாராட்டுக் கடிதம் எழுதி விடுவார். ஒரு வார இதழில் சிறுகதைப் போட்டியில் பரிசு பெற்ற கதை வெளியானதும் அக்கதையைப் பாராட்டி கடிதம் எழுதிப் போட்டதோடு நிற்காமல் தன் பாராட்டைத் தெரிவிக்கும் விதமாக கதையின் ஆசிரியருக்குத் தனது சன்மானமாக ஒரு தொகையையும் அனுப்பி வைத்திருக்கிறார்!

மற்றவர்களைப் பாராட்ட வாய்ப்பு கிடைக்கும் போதெல் லாம் தவறாமல் பாராட்டிவிடும் என் தந்தையாரின் குணத்தைப் பின்பற்றவே நான் விரும்புகிறேன். தயாரிக்கும் படத்தில் ஒரு சீன் நன்றாக இருக்கிறது என்று யாராவது பாராட்டினால் அது யாருடைய கற்பனையில் உதித்தது என்பதை மறக்காமல், 'இன்னார்தான் இந்தக் காட்சிகான யோசனை கூறியவர்,

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எனவே அவருக்குத்தான் இந்தப் பாராட்டுச் சேர வேண்டும்' என்று சொல்வதன் மூலம் மகிழ்ச்சியும் கௌரவமும் உயருவதாகத்தான் எனக்குப் படுகிறது.

சாதாரண தொழிலாளி தன் கடமையைச் செய்யும்போது கூட பொருத்தமான சந்தர்ப்பத்தில் பாராட்டுக்களைத் தெரிவிப்பது அவர் மேலும் சுறுசுறுப்பாக உற்சாகமாகப் பணிபுரிய வைப்பதாக ஆகும். ஆபீஸ் பையன் ரயில்வே ஸ்டேஷனுக்குச் சென்று நமக்காக டிக்கெட் எடுத்து வந்திருப்பான். அது அவன் பணிதான் என்றாலும் வெயிலில் கியூ வரிசையில் நின்று வாங்கி வந்து கொடுத்து சோர்வுடன் நிற்பவனிடம், ''வெரிகுட், இவ்வளவு சீக்கிரமாக வாங்கி வந்து விட்டாயே!'' என்று நம் சந்தோஷத்தை வெளிப்படுத்தி ஒரு சின்ன பாராட்டு கொடுத்தால், அது அவனைத் தட்டிக் கொடுக்கும் ஒரு இதம் அல்லவா!

இந்தப் 'பாராட்டு' என்ற வார்த்தை வெளியில் மட்டுமல்ல, நம் வீட்டிலும் வர்ணஜாலத்தை உண்டாக்கும் வலிமை படைத்தது. ஒரு மனைவி அழகாக உடை உடுத்தினால், தன் உடையைப் பற்றி கணவனிடமிருந்து பாராட்டை எதிர்பார்ப்பது இயற்கை. அதேபோல் மனைவி மல்லிகைப்பூ சூடினால் அதன் அழகிலும் மணத்திலும் மனதைப் பறிகொடுக்காதவர் யார்! ஆனால் உண்மையாக மனதுக்குள் எழும் அந்தப் பாராட்டு உணர்வை உடனடியாக வெளிப்படுத்தும் பழக்கம் பலருக்கும் இருப்பதில்லை.

''இந்தப் புடவை உனக்கு நன்றாக இருக்கிறது'' என்றோ, ''இன்றைக்கு நீ பூ வைத்திருப்பது அழகாக இருக்கிறது'' என்றோ பாராட்டும் போது மனைவியின் முகத்தில் உருவாகும் மகிழ்ச்சி பிரதிபலிப்பது நம்மிடம்தானே!

'ஆனால் இப்படிச் சொல்வது வெறும் புகழ்ச்சியாக ஆகாதா?' என்று தோன்றுகிறதா? உங்கள் கேள்வியில் தவறில்லை.

மிகவும் நெருக்கமானவர்களாக இருந்தால், குறைகளைக் கோடி காட்டுவது அவர்களை நெறிப்படுத்த உதவும் என்று தோன்றினால் மட்டும் குறையைப் பற்றிப் பேசலாம். ஆனால்

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அதுவும் நான்கு பேருக்கு முன்னால் வைத்துப் பேசக்கூடாது. தனியாக இருக்கும்போது, இதமான வார்த்தைகளால், அவர்கள் மனம் புண்படாமல் கூறலாம். கூடவே, அவரிடம் இருக்கும் பாராட்டக்கூடிய நல்ல அம்சத்தைப் பற்றியும் உடனே பாராட்டி விடுவது மிக மிக நல்லது!

'பாராட்டக்கூடிய நல்ல அம்சம்' என்று குறிப்பிடுகிறேன். தெரியுமா? எந்தெந்த விஷயங்களுக்காகப் பாராட்டலாம் என்பதிலும்கூட ஒரு அளவு அல்லது கட்டுப்பாடு இருப்பது நல்லது. பாராட்டின் பயனாக சந்தோஷம், உற்சாகம், தன்னம்பிக்கை போன்றவை ஏற்பட்டு மனித வளர்ச்சிக்கு உதவ முடியுமானால் அந்தப் பாராட்டு நிச்சயம் ஆக்கபூர்வமான ஒன்றுதான். ஆனால், அதுவே ஒருவரைத் தவறான பாதைக்கு அழைத்துப் போனால், இப்படிப்பட்ட பாராட்டு மொழிகள் தேவையே இல்லை.

எனக்குத் தெரிந்த நண்பர் ஒருவர். இவர் சிறுவனாக இருந்தபோது, பக்கத்து வீட்டுப் பையனின் ஒண்ணரைக் கண்ணை கேலி செய்வதற்காக தானும் கண்களை உருட்டி பழித்து பேசுவாராம். இதைப் பெரியவர்கள் கண்டிக்காமல், 'ஆகா, பையன் என்ன பிரமாதமாக நடித்துக் காட்டுகிறான்!' என்று பாராட்டிப் பேசினார்களாம். இந்தப் பாராட்டை அடிக்கடி பெற கண்களை எப்போதும் அப்படியே வைத்து வைத்து, கடைசியில் நண்பருக்கே ஒண்ணரைக்கண் போல ஆகிவிட்டது! "என்னை அப்போதே கண்டித்திருந்தால் இப்படி ஆகியிருக்காது. வீணாகப் பாராட்டி ஊக்கம் கொடுத்ததால்தான் இன்று நான் இந்த மாதிரி இருக்கிறேன்" என்று நண்பரே வருத்தப்பட்டுக் கொண்டார்.

பிறரின் சோகத்திலும் சந்தோஷத்திலும் நமக்கு நிச்சயம் பங்குண்டு. சொல்லாலும் 'செயலாலும் அடுத்தவரை மகிழ்விப்பது எளிதான விஷயமாக இருக்கும் போது அதைச் செய்யாமல் விடுவது, நமக்கே மகிழ்ச்சி தேவையில்லை என்று ஒதுக்குவதாக ஆகாதா?

வள்ளுவர் சொன்னது நினைவுக்கு வருகிறதா? குறை என்ற காயை விட்டுவிட்டு பாராட்டு என்ற பழத்தைப் பறிப்பது மேல் அல்லவா? ❑

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மந்திரி சொன்ன மணிமொழிக் கோவை

கவிக்குயில் சௌந்தரா கைலாசம்

தெய்வ சிந்தனை தேவையா என்று
ஏளனம் பேசுவோர் இருக்கின்றார்கள்!
உண்டு ஒரு கடவுள்? உண்டு எனில் எங்கே
கொண்டுவா என்று கூறும் இரணியர்
இன்றும் கூட இருக்கின்றார்களே!
தூணைப் பிளந்து தூய செழுஞ்சுடர்
பாரென முழங்கும் பக்தர்தான் இல்லை!
பக்தியில் முதிர்ந்து பழுத்தால் எந்தச்
சக்தியும் கிடைக்கும்; சாந்தியும் நிலைக்கும்!
பக்திஇல் லாநிலை பரவிடில், தெய்வம்
சக்தி இழந்து சாய்ந்து விடாது;
நாம்தான் தளர்ந்து நலமிழந்திடுவோம்,
ஓம் தான் உயிரென உணர்ந்துரு காவிடில்!
நாதனை வாழ்த்துதல் நமக்கா கத்தான்!
சோதனை நீங்கிச் சுகம்கா ணத்தான்!
ஆடியும் ஓடியும் அலைந்தும் இதுவரை
தேடிய(து) என்ன? தெரிந்த தாசுகம்?
வெள்ளியும் பொன்னும் மின்னும் வயிரமும்
உள்ளத்(து) அமைதிக்(கு) உதவுகின்றனவா?
இதற்கு மேலும் எதற்கு என நினைக்கும்
நிலைக்கு வந்துநாம் நிற்கின் றோமா?
ஆசைக் கனவுகள் அறுபட் டனவா?
ஆனந் தம் வந்(து) அகப்பட் டன்வா?
கனக்கும் இதயக் கவலை ஒழிந்ததா?
மிதக்கும் ஒருதனி மேன்மை வந்ததா?
பசித்தால் புசித்து, பாயை விரித்துக்
களைத்தால் படுத்துக் கண்அயர்ந் திடவா
மண்ணிலே வந்து மனிதன் பிறந்தான்?
என்ன வாழ்விது என்னவாழ் விதுவென

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அலுத்துக் கொள்ளவா ஆண்டவன் படைத்தான்?
நினைத்துப் பார்த்திட நேரமா இல்லை?
இறப்பதும் பிறப்பதும் இல்லைநம் கையில்!
நடுவிலே உள்ளது நம்முடைத் தில்லையோ?
முறைப்படி வாழும் முயற்சிவேண்டாமோ?
பொல்லாத ஐந்து புலன்களின் பேச்சைக்
கேட்டு வாழ்க்கை கெட்டிட லாமோ?
எந்த மனிதனும் இணையி லா ஒரு
சுகம் பெறத் தானே சுழன்று வருகிறான்?
ஓயாது என்றும் ஓடித் திரிவது
தீராப் பெருஞ்சுகம் தேடிப் பெறத்தான்!
தொலைத்த இடத்திலே சுகம் தே டாமல்
நினைத்த இடத்திலே நின்று தேடினால்
பொழுது தானே போகும் வீணாய்!
எந்த இடத்தில் எப்படித் தொலைத்தோம்?
அந்த இடத்தை அறிந்தவர் சிலர்தாம்!
முறிந்து விழாமல், முடமா காமல்,
நிறைந்த சுகத்தில் நிலைத்தவர் சிலர்தாம்!
சிதறி அழிவதைச் சிறிதும் கருதா(து)
உதறி எறிந்துவிட்(டு) உயர்ந்தவர் சிலர்தாம்!
பகையது நீங்கிப் பக்தியாம் சந்தனப்
புகையது வளர்த்த புண்ணியர் சிலர் தாம்!
எந்திர ஓசையில் இருந்து விடாமல்
மந்திர ஓசையில் மகிழ்ந்தவர் சிலர் தாம்!
ஏதோ ஐந்து எழுத்தென்(று) இராமல்
ஆதா ரம் என அறிந்தவர் சிலர் தாம்!
காலப் போக்கில் கரையா முழுமுதற்
கோலம் கண்டு குழைந்தவர் சிலர் தாம்!
பிறரும் பெறுகஅப் பேரின் பம் என.
அறிந்ததைச் சொல்லி அமைந்தவர் சிலர்தாம்!
மற்றொரு மனிதன் வந்திடு வானோ—நாம்
பெற்றுள நிலைக்கெனப் பெரிதும் கலங்கும்
இந்த உலகினில் எல்லா மனிதரும்

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சுகம் பெறும் வழியினைச் சொல்லித் தருகிற
பித்தர் களும் சிலர் பிறந்துள் ளார்கள்!
அவர்களுள் ஒருவரே அருள்மணி வாசகர்!
இதயங் களுக்கு இடையிலே பாலமாய்,
உணர்வுகள் போய்வர உதவு வதற்கு
மொழியென ஒன்று முளைத்ததனாலே
தெளிவுறப் பெற்றோம் திருவா சகத்தை!
முந்தை வீனையெலாம் முடிந்திட முன்னாள்
மந்திரி சொன்ன மணிமொழிக் கோவை!
முதிர்ந்த அனுபவ முத்திரை நெடுகப்
பதிந்திருக் கின்ற பரம் பொருட் சாலை!
நித்தியம் என்பதன் நினைவை வளர்த்திடும்
சத்திய வாசகத் தரும் தெரிசனம்!
"தாயினும் மிக்க தயவினை, மனிதனே,
நீ இனும் என்கொலோ நினையா திருப்பது?"
என்ற கேள்வியை எழுப்பி மனிதனை
எழுப்பிட தனிமையில் உதவும் என்(று) ஈசன்
தேடிக் கொணர்ந்த தீந்தமிழ் அமுதம்!
வீழ்த்த இருக்கும் விதியையும் மாற்றி
வாழ்வு கொடுக்கும் வரப்பிர சாதம்!
அமுதெனும் தமிழின் அழகு சகநூல்
எடுத்துப் படிக்கும் இதயத்தை எல்லாம்
தடுத்தாட் கொள்ளும் தகுதி உடையது!
மணிகளை மொழிகளாய் மாற்றிமா ணிக்க
வாசகர் நமக்கு வழங்குவ தெல்லாம்
பிணிகளைப் போக்கிப் பிறவியைக் கடந்து
பேரின் பத்தைப் பெறுவதற் காகவே!
கற்பனை யாகக் கட்டிய கோட்டையின்
அற்புதம் சொல்லி அழைத்திட வில்லை!
விலைபோ காத வெற்றுக் கதையைத்
தலையிலே கட்டும் தந்திர மில்லை!
படிப்படி யாகப் பார்த்ததை மிகவும்
வெளிப்படையாக விளக்குகின் றாரவர்!

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இடரினைப் பரிசாய் எய்திய பொழுதும்
சுடரினை வியந்து சொக்கி இருந்தவர்!
''உரிமையால் சொல்கிறேன் உய்யவை இல்லையேல்
மரியா தைஇனி வானில் பறக்கும்''
என்றவர்; நீ, நான் எனும்பே தத்தைக்
கொன்றவர், தெய்வக் கோலம் கண்டவர்!
ஆன்ம நாயகன் ஆரத் தழுவிய
மேன்மையால் அழியா மேனி பெற்றவர்!
அந்தமும் முதலும் ஆனவன் நெருங்கிய
சொந்தமென் றானபின் சுகத்தினுக் கென்ன?
அத்தனை சுகத்தையும் அடிகளால் எப்படி
மொத்தமாய்த் தாங்க முடிந்ததோ? ஆஹா!
எட்டிரண்(டு) அறியா என்னையும் ஏற்றினை
பட்டிமண் டபமெனப் பாடுகின்றாரவர்!
''ஆண்ட கருணை ஐயனை எண்ணி
இருக நெஞ்சம் உடம்பெலாம் இல்லையே;
கால்முதல் தலைவரை கண்கள் இல்லையே''
எனமிக நினைந்து ஏங்குகின் றாரவர்!
முந்தி எவரோ மொழிந்ததைக் கொணர்ந்து
பந்தியில் எடுத்துப் பரிமாற வில்லை!
எல்லையில் லாத இறைவனின் கருணை
அமுதினைப் பருகி ஆனந் தித்தவர்
தொட்டுத் தொட்டுச் சுவைத்த அருமையைப்
பிட்டுப் பிட்டுப் பிறர்க்(கு) அளிக்கின்றார்!
அருந்திப் பார்த்துவிட்(டு) அற்புதம் என நமை
விருந்துக்(கு) அழைக்கிறார் 'வெளி'யூர்க் காரர்!
ஞான சித்தரின் நல்வழி சென்றால்
தெளிந்து நிற்கலாம் தெய்வம் ஆகலாம்!
அவரைச் சிவமென ஆக்கிய தெய்வம்
என்னை உங்களை ஏன்ஆக் காது?
கலந்தஅன் பாகிக் கசிந்துஉள் உருகினால்
நடந்தே தீரும் ஞான நாடகம்!
துடிப்பதா இன்னும்நாம் துயரினில் விழுந்து?

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படிக்கலாம் மணிமொழிப் பனுவலை உணர்ந்து!
படிக்கப் படிக்கப் பேற்றினை அருளும்!
பெற்றியன் முருகனைப் பெற்றவன்! நம்மைச்
சுற்றிய வினைகளைச் சுட் டெ ரிப்பவன்!
சாம்பலைப் பூசிய சங்கரன் நாமம்
சோம்பலைத் தவிர்க்கும்! சுகத்தைக் குவிக்கும்!
நிம்மதி யில்தான் சாத்தியம் ஆகும்!
இறைவனைத் தொழுதால் என்ன கிடைக்கும்?
பணம் கிடைத் திடுமா? பதவி நிலைக்குமா?
அப்படிக் கேட்பதில் அர்த்தமே இல்லை.
சிவனைத் தொழுதால் சிந்தை தெளியும்!
அவனை உணர்ந்தால் அமைதி நிலவும்?
பக்தர்க ளுக்கும் பகலிர(வு) உண்டு!
எப்பொ முதும்போல் எல்லாம் நடக்கும்! எனில்
பார்வையில் புதிய பக்குவம் பிறக்கும்!
தொழுதுபார்த் தால்தான் சொல்வது புரியும்!
அழுதுபார்த் தால்தான் ஆனந்தம் தெரியும்!
அழுதால் இறைவனை அடையலாம் என்று
சுருக்க வழியினைச் சொல்கிறார் வாசகர்!
அழுதுபார்த் திருக்கிறேன்; ஆண்டவனை நான்
தொழுதுபார்த் திருக்கிறேன்; சுகம்கண் டிருக்கிறேன்.
பதவியில், பணத்தில் பார்த்தறி யாததை அவன்
உதவியில் கண்டுநான் உளம்நெகிழ்ந் திருக்கிறேன்.
திருவா சகத்திலே திளைப்பேன்; பேச
ஒருவா சகமிலாது உட்கார்ந் திருப்பேன்!
விரியும் மோன விளிம்பிலே அலைந்து
திரியும் மனத்தைச் சிலையாய் அமர்த்துவேன்!
திருமுறை உதவும் தெளிவிலே கலந்தால்
மறுமுறை எப்படி மயக்கம்உண் டாகும்?
இங்கும் அங்கும் எங்கும் எதிலும்
தங்கி இருப்பதுஅத் தனிப்பொருள் அல்லவா?
அனலொடும் புனலொடும் ஐயன் வெளியினில்
தினமிடும் கூத் தொரு திருக்கூத் தல்லவா?

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ஓங்கா ரத்தின் உள்ளிருந்து இன்னிசை
பாடு கின்றவன் பாட்டுவிக் கின்றான்;
ஆங்கா ரத்தின் அயல் இருந்(து) என்றும்
ஆடு கின்றவன் ஆட்டுவிக் கின்றான்!
மாங்காட் டரசி மத்தியில் நிலைத்து
வாழு கின்றவன் வாழ்விக் கின்றான்!
பொய்களைக் களைய, புதுவாழ் வருளக்
கைகளைக் கட்டிக் காத்திருக் கின்றான்!
''வினையுளே கிடக்கிறாய்; விழிவிழி அப்பனே
எனையுளே காண்''என எழுப்பிச் சிரிக்கிறான்!
''தினைத்துணை இன்பம் தேடி அலைகிறாய்
அனைத் தெலும்(பு) உள்நெக ஆனந் தம்தர
இங்கிதோ நான்'' என இன்குரல் கொடுக்கிறான்!
பிடிக்கப் போனால் பெருமான் ஓடுவான்!
தொழுதிடும் போது துன்பம் கொடுத்து
நழுவிடப் பார்ப்பான் ஞான நாயகன்!
அழுதிட அழுதிட அடிக்கடி கிள்ளுவான்!
காலைப் பிடித்தால் கனிந்து கொஞ்சுவான்!
எங்கே ஓடி எப்படி ஒளிவான்?
காதலால் அவனைக் கட்டிப் போடலாம்!
திருவா சகவழி தேடிப் போனால்
சிக்கெனப் பிடித்துச் சிறைப்ப டுத்தலாம்!
ஆதலால் அன்பரே அருள்மணி வாசகர்
காதலால் நமக்குக் காட்டிய பாதையில்
செல்லுவோம், மகிழ்வில் திளைப்போம், வாழ்வை
வெல்லுவோம், இனிமேல் வெற்றிமேல் வெற்றி
அள்ளுவோம் நாளும் அமைதியை மனத்தில்
கொள்ளுவோம் கூத்தன் திருவடி துணையே!

நாதன்தாள் வாழ்க

□

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Leaving the past far behind us,
let us run towards
a luminous future

- The Mother

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